



ATTITUDES TOWARDS MODERNIZATION AMONG INDIAN STUDENTS— A SOCIOLOGICAL STUDY OF ALIGARH MUSLIM UNIVERSITY

PROJECT REPORT : S. O. 52 (DISSERTATION)

For IV Semester M. A. Final Examination

IN

SOCIOLOGY

May 1977

BY

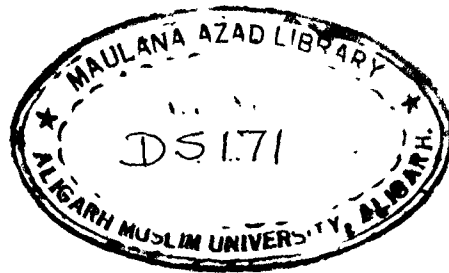
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May , 1977.

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Chapter I.

INTRODUCTION

The title of the project 'Modernization among Indian Students - A Study of Aligarh Muslim University' suggests that the study is based on the assumption that an inquiry about a particular student group in India may help us to have some satisfactory generalizations about the students in general in the whole country. We immediately like to qualify this suggestion by pointing out that first of all every specific micro-study has got its own limitations and the problem of generalizing from the micro-level to a macro-level is not always easily resolved. But in the present case, the issue is both unique and possesses its own order of complexity. The Aligarh Muslim University is the only Muslim university in the country. The Muslim students studying in this university are not comparable to any other Muslim student group in the country because the other groups belong to such university situations as are totally dissimilar to Aligarh Muslim University. Hence, the study in question is more an inquiry into the particular Aligarh context and therefore its findings will have a very limited possibility of generalization beyond Aligarh.

The particularity about Aligarh Muslim University lies in its singularity, traditionality and self-consciousness of

being an Islamic institution. It is singular because there is no other central Muslim university in the country. Owing to this singular status, Aligarh attracts lot of attention and obtains a symbolic and representative character for all Muslims and others. This symbolic status makes the insider view more prestigious and likely to obtain a posture of superiority over other small Muslim institutions in India. The traditionality consists in the long and cherished heritage of the values, conventions and ideals initiated by the founder, Sir Syed Ahmad Khan, in the end of the last century. Sir Syed had formed the Anglo-Mohammedan Oriental College in 1877 with a view to offer to the Indian Muslims such modern education as could help and equip them with satisfactory tools of thought, behaviour and practice to adapt themselves to the British administration and also bring them in line with the other Indian communities which had already started to educate themselves after the Western models. Hence, to modernize thought and behaviour was in the very foundation of the Aligarh College. This was further enforced by Sir Syed's personal scholarship that was based on a consistent respect for the rational and naturalistic method of inquiry and interpretation.

But as Aligarh College became a university in 1921, the political climate of the country was over-heated: there was the Khilafat Movement; there was the rise of the Congress and

there was a slow but sure beginning of political cleavage between the Muslims and Hindus interests vis-a-vis the British and also in connection with the ultimate destiny of the Indian Muslims. It was between the two wars that Aligarh underwent a second transformation, a swing towards traditionalism, a greater emphasis on Muslim identity, a fast politicization of the Muslims all over India. It was then that Aligarh was deeply involved in the politics of the Muslim League.

The third period of Aligarh Muslim University began with the independence of India. By a mere accident of geography, Aligarh was in India and was called upon to relate itself to the changed political conditions and environment. The Islamic character had to be recast in the mould of a plural society. The communal politics had to undergo a secular metamorphosis. The educational policies had to be in line with all India standards and norms. Firmness and commitment to tradition had to give way to flexibility and adjustability. Aligarh is still undergoing this third stage of a striking balance between modernity and tradition, between identity and change, between Islam and Democracy, between the old and the new. There are, however, many ambiguities, many confusions, many doubts, new hopes, old fears and consequent tensions.

Meanwhile, the Indian Muslim society that sent its youth to Aligarh was also changing. The common sociological factor between the pre First War stage and the stage between

the two wars was that the Muslim society was predominantly feudal. Students from the families of jagirdars and zamindars used to come to Aligarh. The residential norms of Aligarh even today derive their inspiration from those days. A kind of leisure, status-consciousness, respect for hierarchy (present even today in the cult of the senior boys) and attraction to the Western ways of behaviour as a sign of acceptability in the upper educated classes formed the cultural foundation of Aligarh. But after the Independence, most great families either left for Pakistan or their jagirs and zamindaris were taken away. The majority that comes to Aligarh University now belongs to the middle and low middle classes with predominantly rural background where their parents are small land-holders.

There was somehow a unity of the disposition towards modernization and the high economic status during pre-partition days. But as the Muslims fell in the economic scale, they became more self-conscious as an identity, more threatened in a predominant non-Muslim political structure, and more drawn to tradition and ritualism as the latter offered an emotional security against the new economic and political odds. Hence, the social and economic changes plus the political transformation of India made the Muslim youth look at modernization and secularization with suspicion.

It is against this background that a study of modernization among the post-graduate students at Aligarh is undertaken. It is a modest and limited study. Its aim is to inquire whether a few independent variables have any association with certain attitudes and values related to modernization. The design of this study will be put forth in the third chapter. Now we proceed to examine the concept of modernization from a sociological point of view referring to a few studies that have come up recently.

Chapter II.

MODERNIZATION - A THEORETICAL DISCUSSION.

Modernization implies some typical forms of changes in the social structure of societies. These changes in the systems of social relationships contribute to the growth and institutionalization of new roles and group structures based on concomitant norms of modernization. This process cumulatively leads to structural modernization of society. There are, however, many forms of changes in the social structure which fall outside this process. Examples may be: changes in family structure through death, birth and marriage, large-scale migration due to war or epidemic, rise and fall of pre-industrial cities and commercial centres owing to the changes in the political power and trade routes etc. Such structural changes in societies have been going on since time immemorial. Most of these changes were cyclical or rhythmical in pattern, that is, social structures used to appear static or fused. Structural modernization implies the concrete activities in the social life.¹

1. Marion J. Levy, Jr. *Modernization and structure of society* (Princeton, New Jersey: Princeton University Press, 1966) pp. 38-39.

Modernization as a process of change has attracted too much attention both from scholars as well as the commoners. Some have analysed the modernization of the individual (Inkeles: 1969), others have analysed the modernization of society from the religious, political, economic and educational stand-points (Lerner: 1958, Anderson: 1965 and Singer: 1966). The present analysis is to show the impact of modernization on the attitudes, beliefs and social behaviours of the students of Aligarh Muslim University.

By modernization, we mean, a process of long-range social and cultural change, often regarded as leading to progressive development and evolution of society. It is a multi-faceted development specifically leading to industrialization of economy, an increase in the geographic and social mobility and the secularization of ideas which give rise to secular, scientific and technical and artistic education. It also means a change from ascribed to achieved status and a higher standard of living. The indices of modernization also show that modernization can be measured roughly, by the level of urbanization, literacy, the circulation of mass-media, the GNP (Gross National Product), per capita income and by the birth and death rates of population of a society (Ward and Rustov: 1964).

Besides urbanization and industrialization another feature of modernization is social change due to secularization and the adoption of the concept of secular democracy. Inter-

mixture of religious groups and different castes are encouraged in as much as the government recruits its services with persons who possess requisite qualification without consideration to their caste and religion. All these lead to collapse of orthodox distinctions in society. Religion and caste have ceased to enjoy the paramountcy it once did. Now it is the merit and ability which counts, not the religious or caste affiliations. That is due to modernity and secularism in the society.

When modernization is viewed as an historical phenomenon, it involves an increasing control over nature by man and society, which in turn is reflected in the increasing division of labour and the complexity of human organization. According to Srinivas, 'Westernization', the term that he uses synonymously with modernization, results not only in introduction of new institutions, but also in fundamental changes in the old institutions. Implicit in westernization are certain value preferences. The most important value being humanitarianism - by which is meant an increasing concern for the welfare of all human beings irrespective of caste, economic position, religion, age and sex (Srinivas: 1966).

As a consequence of Western impact, the Hindu religion has undergone re-evaluation. The traditions like 'Suttee', child marriage and untouchability have been more or less eliminated. But it has also encouraged widow re-marriage,

feeling of nationalism and interest in scientific investigation. As a result, of westernization there has been complete transformation in the status of women and young generation with reference to the students of Aligarh Muslim University. Students have adopted quite new fashions. Traces of changes and modernity are seen among them in respect of their behaviour, attitudes and etiquette, dressing etc. Women education has also spread; economic and political rights have been given to them and thereby their equality of status has been guaranteed. The traditional styles and manners of marriage and family have given way to love and inter-caste marriages and growth of nuclear families. Again, under the impact of Western culture (modernization) the young generation has become materialist and sensualist in outlook. The sources of inter-entertainment have changed. The clubs, bars, restaurants and cinemas are copying West in spreading highly sex-oriented entertainments. Divorce and pre-marital and extra-marital sex are not so violently condemned as before.

In accordance with the aforesaid features of modernization in any particular society, the greater the degree of occurrence of these characteristics, the greater will be the degree of modernization achieved by that society. The presence of all these indices of modernization to a maximum degree in any society, represents the ideal typical situation which no society in reality possesses. The only societies which have

reached fairly to this ideal, are the modern Western societies. Finally, we may say that modernization has two major aspects. First, there is a system of thought and values with reference to which an individual orients his/her activities and secondly a system of institutions through which he carries out his activities. The two systems together influence the behaviour of an individual with respect to his self system and his social system.

Along with the structural changes towards modernization of societies, changes in attitudes, beliefs, and behaviour of the people also come about. From what we have so far said, it is obvious that modernization involves structural and functional changes and those changes in social structure are related to the changes in the attitudes and beliefs of the people of the concerned society. In a modern society, the behaviour, thoughts, habits and customs of the people lay greater emphasis on rationality, universality and a secular ideology, which mean equality, freedom and independence for every one (Apter: 1965). Social relationships become impersonal, contractual and secondary in nature (Smelser: 1966). Preference is given to utilitarian rather than altruistic motives and behaviour tends to be oriented towards individualism (Singh: 1965). Such a pattern of values again represents an ideal type of modern society for all practical purposes.

The values in a modernizing society are internalized by the individuals and they are reflected in their personal qualities. A synchronized effect of these attributes leads to the theoretical conception of a modern man. The modern individual takes a rational attitude in forming opinions, he/she is psychologically disposed towards innovation and has the power of 'empathy', that is, the capacity to hold different opinions on a large number of problems concerning not only his immediate environment, but is more efficacious, calculative and planning-minded. He also more stresses on the dignity of others and believes in distributive justice (Inkeles: 1969).

Looking at the developing country of India, we notice that the Indian society is moving towards modernization. India now-a-days is giving too much importance to achievement rather than ascription. Indian social structures are now based on achievement and merit. It means that there is an increase in the social mobility of the individuals. Individuals are now in India open and mobile. More and more people, specially the youth are leaving their traditional occupations i.e. 'agriculture' and moving to industrial and modern occupations. Along with the steps taken towards social modernization, the rate of literacy has gone up with a consequent rise in social understanding. People now in the Indian society have moved towards higher standard of living, which is a consequence of rise in per capita income of the individuals. As a result of such a

tremendous change and development of science and medicine, the death rate has considerably declined. Changes in the attitudes, beliefs and behaviour of the people also are seen. The new values call for equality, individuality and independence in the development of personality. People specially the youth are becoming politically conscious, not only about the local affairs, but also in the affairs of nation and even the world (Lerner: 1958; Rudolph and Rudolph: 1969). The attitudes and behaviour of the people point in the direction of secularism.

India has committed herself to modernization and the transition has already begun. It is important that we analyse now the process going on in the Indian society as it is going on in the other developing societies too.

Modernization is generally used to designate the socio-cultural transformations characteristic of the kind of development that results from the factors and processes that are distinctive of the contemporary industrial world (Steward: 1967). The contemporary world culture has a vast repertory of scientific knowledge and technological application of science in industry, transportation, communication, health and other fields (Steward: 1956). All nations, historically have contributed to this culture and under certain conditions any may draw from it. In the West, industrialization caused modernization, but in developing societies such as India, perhaps

modernization is causing industrialization. Each developing society is drawing from the 'world culture' and transition from traditional societies to modernization, has at least begun in many nations and gained momentum in some. This is not to say that fundamental change will come quickly to a country like India that has massive agricultural population. Yet the quest for modernization is ubiquitous and its consequences far-reaching. That is to say that some infra-structure for modernization may be set up now, but its consequences might emerge later in the society.

During the British rule, the structure of Indian society started changing towards modernization. Industrialization was introduced in the Indian economy. The percentage of urbanization increased. Casteism started declining and classism showed a rise, at in the urban areas and education and employment opportunities came to be extended to all levels of society - irrespective of caste, creed or sex. As a result of such alterations in the structure of society, similar changes in the norms and values of society also took place. Consequently 'Suttee' and child marriage were abolished. Divorce, widow remarriage and inter-caste marriages were recognized. Women were given a share in ancestral property and the custom of dowry came to be criticized by the people. The process of modernization set into motion during the British regime, was strengthened further after India gained her independence. The Indian constitution today prohibits any discrimination on the grounds of religion, race, caste, sex or place of birth etc.

The purpose of the present analysis is to observe the trends in the cognitive structure which we expect from the modernizing process in a particular section of student population in the Indian society with reference to the students of Aligarh Muslim University. Thus our assumption is to state the changes that modernization has brought in the attitudes, beliefs and behaviour of Aligarh Muslim University students.

In order to get a more detailed perception of modernization as envisaged by the Muslims in India (of whom the students of Aligarh Muslim University is a representative part), we like to refer to a recent study of Yogendra Singh under the section on 'Islam and Modernization in India'. Professor Yogendra Singh says:

"Islamic cultural tradition in India, in size and significance second only to that of Hinduism, poses unique problems to the process of cultural modernization. For historical reasons, the Indian Muslims are a very self-conscious community. The impact of the British rule and subsequent partition have further enhanced this awareness. Modernization implies a policy of cultural liberalism and pragmatism. These values are generated within a particular type of cultural and social framework, a framework in which "people come to see the social future as manipulable rather than ordained and their personal prospects in terms of achievement rather than heritage".

How far does the cultural tradition of Islam show concomitance with such pre-requisites of modernization? Our analysis shows that elements of traditionalism in the form of caste-like principles of hierarchy, religious revivalism, resistance to cultural and social reforms are forces in contemporary Islam in India which go against the value system of modernization. Some of these cultural resistances to modernization are alike in Hinduism and Islam - such as hierarchical division of society into various castes which constricts the scale of social participation, social mobility and consequently the empathic ability. However, the dominant elites in Islam - the ulema - constitute a conservative force which does not have an equivalent in the Hindu tradition. It may be remembered that the Brahmins have been the forerunners of Westernization in India.

The development of powerful political elites and middle classes in countries like Pakistan, Indonesia and some Arab nations which could override the influence of the religious elites has contributed to the process of cultural modernization. The case of Turkey is one where the religious elite was almost overthrown by the political. This, however, is an extreme case. What is necessary for modernization of the Islamic tradition is a dialogue between the religious and political elites. Even the religious elite can serve as 'cultural brokers' and in that way contribute to modernization through the spread of education and new political values to the people. As Kijajis are reported

to be doing in Indonesia, they can contribute to cultural modernization. The feeling of ambivalence to modernization will remain as the common heritage of the people belonging to both the Hindu and the Islamic traditions. It is characteristic of all transitional phases of cultural adaptations. Even it exists in the modernizing nations of the Middle East, where it is said "intellectuals now feel obliged to drift with the swelling tide of Islamic self-glorification. Some feel ashamed of their modernism and try to hide it".

Modernization in the Muslim countries of the Middle East, as reported by Lerner, is coming through the rise of urbanization, leading to literacy, to greater access to media of information (newspapers, books and other mass media), and this in turn mobilizes the people to greater political and economic participation. As more and more people are exposed to these modernizing situations, the cumulative momentum towards modernization is accelerated. This creates new elites of the transitional and modern disposition in contradistinction to the traditional ones. Whatever may be the nature of the Islamic tradition, Muslims in India are exposed to these processes leading to modernization as any other community. The fact that the Muslim community is now showing trends of high political mobilization and identity formation, may ultimately be a forerunner to the development of socio-cultural forces and leadership sympathetic to modernization.

A source of greater resistance to modernization lies in the immutability of Islamic social codes. However, even these social codes, as analysed by many scholars, have not been rigid for all times. There were many adaptations to accommodate social codes of other cultures when they embraced Islam. Hence, the possibility exists of these codes, too, being adjusted to the needs of modernization; traditionally such adjustments were introduced through *ijtihad*. Reviewing the progress of Islamic law, Noel J. Coulson writes:

'But however considerable the problems that still face Islamic jurisprudence may be, legal modernism has at least infused new life and movement into Sharia law and freed its congealed arteries from a state fast approaching rigor mortis. The era of *taqlid*, of blind adherence to the doctrines of the medieval scholars, now appears as a protracted moratorium in Islamic legal history. Stagnation has given way to new vitality and potential for growth.'

This new phase of the internal response of the Islamic law to modernization will sooner or later also enter the Indian scene. Until then modernization in Indian Islam will take place on other cultural frontiers. Education is one such important cultural frontier. Modernization in Indonesia has significantly been aided by educational expansion. Clifford Geertz writes:

'The fact that the renovation of 'Islam' as a religious system tends to find its centre of gravity in educational reform

rather than reorganization of ecclesiastical hierarchy or alteration in liturgical practice or even, at least initially, in re-orientation of theological speculation has some important implications for the whole process of modernization in Islamic society, not only in Indonesia but fairly generally.'

However, the question arises: can education by itself be a sufficient catalyst for modernization in Islam? No one would deny that the categorial structure of modern education, especially as it is being imparted at higher levels, is, in spirit, essentially modernizing. Its value structure is causal, utilitarian and probabilistic. The world-view on which its foundation has been laid is liberal. But this might be true only in the case of college and university education, modelled on the pattern introduced by the British. And, in this case too, only in a theoretical sense. In effect, how much of the modern values are really being internalized by the college graduates in India is a matter of speculation. A few studies, which have been undertaken to find out this phenomenon, reveal that education in India creates many 'transitional types' of youth, in-between traditional and modern world-view, rather than a modernized youth-social-substructure.

Traditionally, education was imparted to Muslims through madarsas which varied in respect of size and grades up to which education was imparted on the traditional lines. These madarsas had neither modern methods of teaching nor of learning and did

not emphasize the teaching of modern secular subjects like science and humanities. The situation, however, changed with the arrival of the British. In 1875, the Muhammadan Anglo-Oriental College, which later became Aligarh Muslim University, was established; in 1919, Osmania University was established at Hyderabad, where the medium of instruction was Urdu. The traditional institutions continued along with these modernistic centres of education but gradually even they came under the influence of the former. At present although many traditional Muslim institutions of education continue to impart instruction on traditional lines, the trend is towards the modern education. A. Yusuf Ali writes:

' In education western influences are more positive. Modern education has been standardized in government schools and universities; and private and communal schools and colleges, whatever special distinguishing features of their own they may have, are yet made to conform to general standards by systems of grants-in-aid and general provisions. Even the old institutions have tended slightly in the direction of modernization. Modern influence affects even the Dar-ul-Islam at Deoband, a theological college in the United Provinces (now Uttar Pradesh), which is one of the homes of extreme orthodoxy..... The Calcutta Madrasa, which is controlled by the Government, has a modern site, and the Delhi Arabic College has to submit to the standards of the Delhi University. The Nadwat ul Ulama in Lucknow owes a great deal of its modernization to the efforts of Maulvi Shibli Numani. The Jamia Millia of Delhi was started

under the impulse of Muslim nationalism by the late Mr. Muhammad Ali as a rival to the Aligarh University, but is, under its present competent management, of a severely modern and practical type..... It may be said generally for the whole of India that 95 per cent of the students of this generation receive an education, even if it is not in English, of a kind wholly different from traditional education of a century ago.

Since independence the aspiration for modern education has increased in all communities. Many states have also taken policy measures to curtail the element of communalism in education for reinforcing the policy of secularism. This has not always succeeded or been accepted without resentment. However, the emphasis on modern education will in the long run produce results in conformity with the culture of modernization.

The reaction of Muslim religious elite to modern education always ranged from ambivalence to hostility. Resistance had been especially stronger from the lower level of these elites (bazar Maulavis). But a recent study reveals that religious conservatism persists even among a sizeable section of the Muslim political elites, especially in regard to personal laws, system of purdah, and family planning. An interesting feature modernization of Islam in India is that the pull towards this cultural system is never without an agonizing consciousness of deviation from the traditional path. New sources of legitimation of modernizing adaptations by Muslims have not yet been

fully institutionalized. It has not been institutionalized even in Hinduism, but its general characteristic of permissiveness in cultural innovations and lack of an organized church does not lead to the same degree of crisis of values as in Islam.

The legitimation for modernization in Islam should emerge from the social structure of this community in India. Partly it should also come from the modernizing Islamic societies abroad. Pakistan may provide an immediate reference model for modernization. But so far it has not. The personal laws have considerably been modernized there, but Indian Muslims still resist them. The answer lies probably in the fact that no effective leadership of modern orientation has so far emerged to mobilize the community. Whatever leadership of such orientation exists, is confounded in its efforts towards modernization by fear and suspicion of a Hindu majority society, which has still not disappeared. This lack of confidence is the major bottleneck in the growth of new principles of legitimation which are necessary for modernization. Logically, the Hindu community can help remove this suspicion and strengthen the forces of modernization in Islam. Until then, modernization will continue to be a half-hearted response and will remain eclectic in nature. The reasons are more expedient than real. But then, is this not a universal psychology in modernization of all developing

societies? Islam alone is, therefore, not an exception.**

It must be obvious from the aforesaid discussion as Prof. Yogendra Singh presents it, that the issues regarding modernization of Muslims are not exceptionally different from those of the other communities in the developing societies. There are however a few specific problems pertaining to the Indian Muslims. The religious elites (Ulama) which in Christianity have been a great sum of radicalization play, in Islam a conservative role more so in India, because Islam is in minority. Moreover, the upper classes and the upper middle classes which take up the modernization process more readily than the other classes, are of very small size in Indian Islam. The middle and lower middle classes which mostly describe the Indian Muslim Society are likely to be more suspicious of change and modernization. We should now see from which social classes the students of Aligarh Muslim University are drawn, and must depend upon this class background. But it may not be the all decisive factor. We should, therefore, refer now to the empirical data of our project and look at the problem within a micro-context.

* Yogendra Singh: Modernization of Indian Tradition.
Thomson Press, New Delhi, 1973, pp. 80-84.

CHAPTER 3.

REPRESENTATION OF DATA

In order to obtain an empirical description of the attitudes of the Aligarh Muslim University Post-graduate students towards modernization, a set of structured questionnaires was addressed to a student group of hundred on a random basis. The data collected thus are being presented here under the following scheme:

Firstly, the questionnaires are made to rest on a pre-decided set of variables. Among them, the independent variables selected for co-relations with the dependent variables are:

1. Sex.
2. Father's profession.
3. Father's monthly income.
4. Father's education.
5. Mother's education.
6. Religion.
7. Medium of instruction at High School level.
8. Birth place: Rural/Urban.

The dependent variables selected for purposes of this study are:

General dependent variables.	Specific questions (See Appendix I)
1. Attitudes towards change.	C. 7.
2. Secularization.	D. 4.
3. Modern values (Pluralistic Society).	E. 1.
4. Modern values (Scientific Method).	F. 2 and F. 4.
5. Modern values (Open-mindedness).	G. 2.
6. Modern values (Religion, Sex, Marriage and Family).	H. 3, 4, 8 and 9.
7. Modern values (Emancipation of women).	I. 2, 4, 5, 6 and 7.

We shall first offer a general table of responses based on the answers given to the questions enlisted under the dependent variables.

1. Attitudes towards change in general:

C. 7. Modern times point to an increasing secularization of values.

<u>Perfectly true.</u>	<u>Partially true.</u>	<u>Untrue.</u>	<u>Do not know</u>
41%	34%	14%	11%

2. Secularization:

D. 4. Religion and Politics should not be combined.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
61%	31%	8%

3. Modern values (Pluralistic society):

E. 1. Society having more than one religious traditions
should have a Secular State.

<u>Agree</u>	<u>Donot agree</u>	<u>Cannot say</u>
79%	13%	8%

4. Modern values (Scientific method):

F. 2. Knowledge claimed through other means than reason
and experience is not reliable.

<u>Agree</u>	<u>Donot agree</u>	<u>Cannot say</u>
43%	46%	11%

5. F. 4. The scientific method implies that no system of
thought can possess the truth valid for all times.

<u>Agree</u>	<u>Donot agree</u>	<u>Cannot say</u>
61%	20%	19%

5. Modern values (Open-mindedness):

G. 2. All religions are different ways to truth.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
68%	24%	8%

6. Modern values (Regarding Religion, Sex, Marriage and Family):

H. 3. Sex education is a part of modern education.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
87%	9%	4%

H.4. Marriage should be brought about through the consent of parents irrespective of the consent of the boy and the girl.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
30%	65%	5%

H.8. Marriage is legitimate under secular laws.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
52%	36%	12%

H.9. Nuclear family is better than Joint Family.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
56%	33%	11%

7. Modern values (Emancipation of women):

I.2. Women should have the freedom to choose their life-partners.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
87%	10%	3%

I.4. Girls should be allowed to participate in dramas conducted in the university.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
86%	11%	3%

1.5. Girl students should have the opportunity to cultivate Fine Arts including Music and Dance.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
79%	15%	6%

1.6. Pardah system is a hinderance in the development of the personality of women.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
63%	23%	4%

1.7. Co-education leads to a better understanding between the two sexes.

<u>Yes</u>	<u>No</u>	<u>Cannot say</u>
88%	10%	2%

The basic assumption of the study is that the aforestated variables are the function of the independent variables of sex, father's education and income, mother's education, and of religion, birth place and medium of instruction followed at the High School level.

The major hypotheses of the study are:

1. Higher the income group to which one belongs more favourably is he disposed to modernization.
2. More educated is one's father, more is one favourably disposed to modernization.
3. More educated is one's mother, more is one favourably disposed to modernization.

4. One who has had English as his medium of instruction at High School level is more modernized than the one who has had Hindi as his medium at the High School level.
5. One whose early childhood is spent in rural society is less modernized than the one whose childhood is spent in town/city.

Apart from these five major hypotheses, the study will also inquire into how far the variables of sex and religion show any significant variation in the attitudes towards modernization.

We now proceed to offer the data in the form of tables that indicate the relationship between the independent and the dependent variables.

TABLE NO.1.1 'A'

29

C.7

SEX Group: The modern times point to an increasing secularization
C.7 of values.

Sex	Perfectly true		Partially true		Untrue		Do not know		Total
MALE	33	47.1%	24	34.2%	8	11.4%	5	7.1%	70
FEMALE	8	26.6%	10	33.3%	6	20.0%	6	20.0%	30
TOTAL	41		34		14		11		100

TABLE NO.1.2 'A'

D.4

SEX Group: Religion and politics should not be combined.
D.4

Sex	Yes		No		Can't say		Total
MALE	43	61.4%	22	31.4%	5	7.1%	70
FEMALE	18	60.0%	9	30.0%	3	10.0%	30
TOTAL	61		31		8		100

TABLE NO.1.3' A'

E.1

SEX Group: Society having more than one religious
E.1 tradition should have a Secular State

Sex	Agree		Don't agree		Can't say		Total
MALE	56	80.0%	8	11.4%	6	8.5%	70
FEMALE	23	76.6%	5	16.6%	2	6.6%	30
TOTAL	79		13		8		100

TABLE NO.1.4' A'

F.2

SEX Group: Knowledge claimed through other means than
F.2 reason and experience is not reliable.

Sex	Agree		Don't agree		Cannnt say		Total
MALE	33	47.1%	31	44.2%	6	8.5%	70
FEMALE	10	33.3%	15	50.0%	5	16.6%	30
TOTAL	43		46		11		100

TABLE NO.1.4' B'

F.4

SEX Group: The scientific method implies that no system
F.4 of thought can possess the truth valid for
all times.

Sex	Agree		Donot agree		Cannot say		Total
MALE	41	58.5%	15	21.4%	14	20.0%	70
FEMALE	20	66.6%	5	16.6%	5	16.6%	30
TOTAL	61		20		19		100

TABLE NO.1.5' A'

G.2

SEX Group: All religions are different ways to truth.
G.2

Sex	Yes		No		Cannot say		Total
MALE	43	61.4%	20	28.5%	7	10.0%	70
FEMALE	25	83.3%	4	13.3%	1	13.3%	30
TOTAL	68		24		8		100

TABLE NO.1.6' A'

32

H.3

SEX Group: Sex education is a part of modern H.3 education.							
Sex	Yes		No		Cannot say		Total
MALE	59	84.2%	8	11.4%	3	1.4%	70
FEMALE	28	93.3%	1	3.3%	1	3.3%	30
TOTAL	87		9		4		100

TABLE NO.1.6' B'

H.4

SEX Group: Marriage should be brought about through H.4 the consent of parents irrespective of the consent of the boy and girl.							
Sex	Yes		No		Cannot say		Total
MALE	16	22.8%	30	42.8%	4	5.7%	70
FEMALE	14	46.6%	15	50.0%	1	3.3%	30
TOTAL	30		65		5		100

TABLE NO.16' C'

33

H.8

SEX Group: Marriage is legitimate under secular
H.8 laws.

Sex	Yes		No		Cannot say		Total
MALE	36	51.4%	27	38.5%	7	10.0%	70
FEMALE	16	53.3%	9	30.0%	5	16.6%	30
TOTAL	52		36		12		100

TABLE NO.16' D'

H.9

SEX Group: Nuclear family is better than Joint Family.
H.9

Sex	Yes		No		Cannot say		Total
MALE	34	48.5%	30	42.8%	6	8.5%	70
FEMALE	22	73.3%	3	10.0%	5	16.6%	30
TOTAL	56		33		11		100

TABLE NO.1.7' A'

34

I.2

SEX Group: Women should have the freedom to choose
I.2 their life-partners.

Sex	Yes		No		Cannot say		Total
MALE	61	87.1%	68	5.0%	3	4.2%	70
FEMALE	26	86.6%	4	13.3%	Nil	-	30
TOTAL	87		10		3		100

TABLE NO.1.7' B'

I.4

SEX Group: Girls should be allowed to participate in
I.4 dramas conducted in the University.

Sex	Yes		No		Cannot say		Total
MALE	58	82.8%	10	14.2%	2	2.8%	70
FEMALE	28	93.3%	1	3.3%	1	3.3%	30
TOTAL	86		11		3		100

TABLE NO.1.7' C'

I.5

SEX Group: Girl students should have the opportunity
I.5 to cultivate Fine Arts including Music and
Dance.

Sex	Yes		No		Cannot say		Total
MALE	54	77.1%	12	17.1%	4	5.7%	70
FEMALE	25	83.3%	3	10.0%	2	6.6%	30
TOTAL	79		15		6		100

TABLE NO.1.7' D'

I.6

SEX Group: Pardah system is a hinderance in the
development of the personality of women.

Sex	Yes		No		Cannot say		Total
MALE	55	78.5%	13	18.5%	2	2.8%	70
FEMALE	13	43.3%	15	50.0%	2	6.6%	30
TOTAL	68		28		4		100

TABLE No. 1.7 'E'

I.7

SEX Group: Co-education leads to a better understanding
I.7 between the two sexes.

Sex	Yes		No		Cannot say		Total
MALE	61	87.1%	7	10.0%	2	2.8%	70
FEMALE	27	90.0%	3	10.0%	nil	-	30
TOTAL	88		10		2		100

TABLE NO. 2.1'A'

C.7

FATHER'S Profession: The modern times point to an increasing
Group C.7 secularization of values.

Professions	Perfectly true		Partially true		Untrue		Do not know	
Agriculture	5	33.3%	6	40.0%	2	13.3%	2	13.3%
Trade	16	48.4%	12	36.3%	2	6.0%	3	9.0%
Teaching	Nil		Nil		3	100.0%	NIL	
Govt. Service	18	54.5%	12	36.3%	2	6.0%	1	3.0%
Ind. professions	1	12.5%	2	25.0%	2	25.0%	3	37.5%
Not mentioned	1	12.5%	2	25.0%	3	37.5%	2	25.0%
Total	41		34		14		11	

TABLE NO. 2.2 'A'

D.4

FATHER'S Profession: Religion and Politics should not
Group D.4 be combined.

Professions	Yes	No	Cannot say	Total
Agriculture	6 40.0%	8 53.3%	1 6.6%	15
Trade	18 54.5%	15 45.4%	-	33
Teaching	2 66.6%	-	1 33.3%	3
Govt. service	24 72.7%	8 24.4%	1 3.0%	33
Ind. Professions	6 75.0%	-	2 25.0%	8
Not mentioned	5 62.5%	-	3 37.5%	8
Total	61	31	8	100

TABLE No. 2.3 'A'

E.1.

FATHER'S Profession: Society having more than one religious
Group E.1 tradition should have a Secular State

Professions	Agree	Donot agree	Cannot say	Total
Agriculture	14 93.3%	1 6.6%	-	15
Trade	32 96.9%	1 3.03%	-	33
Teaching	3 100.0%	-	-	3
Govt. Service	21 63.6%	7 21.2%	5 15.1%	33
Ind. Professions	4 50.0%	2 25.0%	2 25.0%	8
Not mentioned	5 62.5%	2 25.0%	1 12.5%	8
Total	79	13	8	100

TABLE NO. 2.4 'A'

F.2

FATHER'S Profession:		Knowledge claimed through other means than reason and experience is not reliable					
Group F.2.							
Professions	Agree		Donot agree		Cannot say		Total
Agriculture	10	66.6%	5	33.3%	-	-	15
Trade	9	27.2%	18	54.5%	6	18.1%	33
Teaching	2	66.6%	1	33.3%	-	-	3
Govt. Service	15	45.4%	15	45.4%	3	9.0%	33
Ind. Professions	3	37.5%	4	50.0%	1	12.5%	8
Not mentioned	4	50.0%	3	37.5%	1	12.5%	8
Total	43		46		11		100

TABLE NO. 2.4 'B'

F.4.

FATHER'S Profession:		Scientific method implies that no system of thought can possess the truth valid for all times.					
Group F.4.							
Professions	Agree		Donot agree		Cannot say		Total
Agriculture	10	66.6%	3	20.0%	2	13.3%	15
Trade	18	54.5%	7	21.2%	8	24.4%	33
Teaching	2	66.6%	-	-	1	33.3%	3
Govt. Service	21	63.6%	9	27.2%	3	9.0%	33
Ind. Professions	5	62.5%	-	-	3	37.5%	8
Not mentioned	5	62.5%	1	12.5%	2	25.0%	8
Total	61		20		19		100

TABLE NO. 2.5 'A'

39

G.2

FATHER'S Profession: All religions are different ways
Group G.2 to truth.

Professions	Yes		No		Cannot say		Total
Agriculture	11	73.3%	4	26.6%	-	-	15
Trade	22	66.6%	8	24.2%	3	9.0%	33
Teaching	2	66.6%	1	33.3%	-	-	3
Govt. Service	26	78.7%	6	18.1%	1	3.0%	33
Ind. Professions	4	50.0%	2	25.0%	2	25.0%	8
Not mentioned	3	37.5%	3	37.5%	2	25.0%	8
Total	68		24		8		100

TABLE NO. 2.6 'A'

H.3

FATHER'S Profession: Sex education is a part of modern
Group H.3 education

Professions	Yes		No		Cannot say		Total
Agriculture	14	93.3%	1	6.6%	-	-	15
Trade	28	84.8%	3	9.0%	2	6.0%	33
Teaching	2	66.6%	1	33.3%	-	-	3
Govt. service	32	96.9%	1	3.0%	-	-	33
Ind. Professions	5	62.5%	2	25.0%	1	12.5%	8
Not mentioned	6	75.0%	1	12.5%	1	12.5%	8
Total	87		9		4		100

TABLE NO. 2.6 'B'

40

H.4

FATHER'S Profession: Marriage should be brought about Group H.4 through the consent of parents irrespective of the consent of the boy and girl.							
Professions	Yes		No		Cannot say		Total
Agriculture	15	100.0%	-	-	-	-	15
Trade	13	39.3%	20	60.6%	-	-	33
Teaching	-	-	3	100.0%	-	-	3
Govt. service	1	3.0%	27	81.8%	5	15.1%	33
Ind. professions	-	-	8	100.0%	-	-	8
Not mentioned	1	12.5%	7	87.5%	-	-	8
Total	30		65		5		100

TABLE NO. 2.6 'C'

H.8

FATHER'S Profession: Marriage is legitimate under secular laws. Group H.8							
Professions	Yes		No		Cannot say		Total
Agriculture	7	46.6%	6	40.0%	2	13.3%	15
Trade	15	45.4%	16	48.4%	2	6.0%	33
Teaching	2	66.6%	1	33.3%	-	-	3
Govt. service	19	57.5%	10	30.0%	4	12.1%	33
Ind. Professions	4	50.0%	2	25.0%	2	25.0%	8
Not mentioned	5	62.5%	1	12.5%	2	25.0%	8
Total	52		36		12		100

TABLE NO. 2.6 'D'

41

H.9

FATHER'S Profession: Nuclear family is better than Joint Family
Group H.9

Professions	Yes		No		Cannot say		Total
Agriculture	4	26.0%	9	60.0%	2	13.3%	15
Trade	20	60.6%	11	33.3%	2	6.0%	33
Teaching	3	100.0%	-	-	-	-	3
Govt. service	21	63.6%	6	18.1%	6	18.1%	33
Ind. Professions	5	62.5%	3	37.5%	-	-	8
Not mentioned	3	37.5%	4	50.0%	1	12.5%	8
Total	56		33		11		100

TABLE NO. 2.7 'A'

I.2

FATHER'S Profession: Women should have the freedom to
Group I.2 choose their life partners.

Professions	Yes		No		Cannot say		Total
Agriculture	14	93.3%	1	6.6%	-	-	15
Trade	28	84.8%	3	9.0%	2	6.0%	33
Teaching	2	66.6%	1	33.3%	-	-	3
Govt. service	32	96.9%	1	3.0%	-	-	33
Ind. Professions	5	62.5%	2	25.0%	1	12.5%	8
Not mentioned	6	75.5%	2	25.0%	-	-	8
Total	87		10		3		100

TABLE NO. 2.7 'B'

I.4

FATHER'S Profession: Girls should be allowed to participate
Group I.4. in dramas conducted in the University

Professions	Yes		No		Cannot say		Total
Agriculture	7	46.6%	6	40.0%	2	13.3%	15
Trade	31	93.9%	2	6.0%	-	-	33
Teaching	3	100.0%	-	-	-	-	3
Govt. service	33	100.0%	-	-	-	-	33
Ind. professions	5	62.5%	2	25.0%	1	12.5%	8
Not mentioned	7	87.5%	1	12.5%	-	-	8
Total	86		11		3		100

TABLE NO. 2.7 'C'

I.5

FATHER'S Profession: Girls should have the opportunity to
Group I.5. cultivate Fine Arts including Music
and Dance.

Professions	Yes		No		Cannot say		Total
Agriculture	11	73.3%	4	26.6%	-	-	15
Trade	25	75.7%	5	15.1%	3	9.0%	33
Teaching	2	66.6%	1	33.3%	-	-	3
Govt. service	28	84.8%	2	6.0%	3	9.0%	33
Ind. professions	7	87.5%	1	12.5%	-	-	8
Not mentioned	6	75.0%	2	25.0%	-	-	8
Total	79		15		6		100

TABLE NO. 2.7 'D'

I.6

FATHER'S Profession: Pardah system is a hinderance in the development of the personality of the women.
Group I.6

Professions	Yes		No		Cannot say		Total
Agriculture	8	53.3%	4	26.6%	3	20.0%	15
Trade	30	90.0%	3	9.9%	-	-	33
Teaching	1	33.3%	2	66.6%	-	-	3
Govt. service	21	63.6%	12	36.3%	-	-	33
Ind. Professions	5	62.5%	3	37.5%	-	-	8
Not mentioned	3	37.5%	4	50.0%	1	12.5%	8
Total	68		28		4		100

TABLE NO. 2.7 'E'

I.7

FATHER'S Profession: Co-education leads to a better understanding between the two sexes.
Group I.7

Professions	Yes		No		Cannot say		Total
Agriculture	11	73.3%	3	20.0%	1	6.6%	15
Trade	31	93.9%	2	6.0%	-	-	33
Teaching	2	66.6%	1	33.3%	-	-	3
Govt. service	32	96.9%	1	3.0%	-	-	33
Ind. Professions	5	62.5%	2	25.0%	1	12.5%	8
Not mentioned	7	87.5%	1	12.5%	-	-	8
Total	88		10		2		100

TABLE NO. 3.1 'A'

44

C.7

FATHER'S monthly income. Group C.7.		Modern times point to an increasing secularization of values.							
F. monthly income	Perfectly true	Partially true	Untrue	Donnot know	Total				
Below 500	14	42.1%	8	25.8%	4	12.9%	5	16.1%	31
500 - 1000	9	32.1%	13	46.4%	4	14.2%	2	7.1%	28
1000- 1500	7	36.8%	6	31.5%	4	21.0%	2	10.0%	19
Above 1500	4	44.0%	4	44.0%	-	-	1	11.0%	9
Not mentioned	7	53.8%	3	23.0%	2	15.3%	1	7.6%	13
Total	41		34		14		11		100

TABLE NO. 3.2 'A'

D.4

FATHER'S Monthly income. Group D.4			Religion and Politics should not be combined.				
F. monthly income	Yes		No		Cannot say		Total
Below 500	22	70.0%	5	16.1%	4	12.9%	31
500 - 1000	19	67.8%	7	25.0%	2	7.1%	28
1000- 1500	13	60.4%	5	26.3%	1	5.2%	19
Above 1500	5	55.0%	3	33.0%	1	11.0%	9
Net mentioned	5	38.4%	8	61.5%	-	-	13
Total	61		31		8		100

TABLE NO. 3.3 'A'

45

E.1

FATHER'S monthly income Group E.1		Society having more than one religious tradition should have a Secular State.					
Fathers' monthly income.	Yes		No		Cannot say		Total
Below 500	25	80.6%	4	12.9%	2	6.4%	31
500 -1000	23	82.1%	3	10.7%	2	7.1%	28
1000 -1500	17	89.4%	1	5.2%	1	5.2%	19
Above 1500	6	66.6%	1	11.1%	2	22.2%	9
Not mentioned	8	61.5%	4	30.7%	1	7.6%	13
Total	79		13		8		100

TABLE NO. 3.4 'A'

F.2

FATHER'S monthly income Group F.2		Knowledge claimed through other means than reason and experience is not reliable.					
Father's monthly income	Yes		No		Cannot say		Total
Below 500	15	43.3%	12	33.7%	4	12.9%	31
500 -1000	13	46.4%	11	39.2%	4	14.2%	28
1000 -1500	8	42.1%	10	52.6%	1	5.2%	19
Above 1500	5	55.5%	3	33.3%	1	11.1%	9
Not mentioned	2	15.3%	10	76.9%	1	7.6%	13
Total	43		46		11		100

TABLE NO. 3.4 'B'

46

F.4

FATHER'S monthly income. Group F.4.		The scientific method implies that no system of thought can possess the truth valid for all times.					
Father's monthly income.	Agree		Donnot agree		Cannot say		Total
Below 500	17	54.8%	8	25.8%	6	19.3%	31
500 -1000	17	60.7%	6	21.4%	5	17.8%	28
1000 -1500	14	73.6%	2	10.5%	3	15.7%	19
Above 1500	7	77.7%	1	11.1%	1	11.1%	9
Not mentioned	6	46.1%	3	23.0%	4	30.7%	13
Total	61		20		19		100

TABLE NO. 3.5 'A'

G.2.

FATHER'S monthly income Group G.2.		All religions are different ways to truth.					
Father's monthly income.	Yes		No		Cannot say		Total
Below 500	22	70.9%	7	22.5%	2	6.4%	31
500 - 1000	19	67.8%	7	25.0%	2	7.1%	28
1000- 1500	10	52.6%	8	42.1%	1	5.2%	19
Above 1500	7	77.7%	-	-	2	22.2%	9
Not mentioned	10	76.9%	2	15.3%	1	7.6%	13
Total	68		24		8		100

TABLE NO. 3.6 'A'

H.3

FATHER'S monthly income. Group H.3.		Sex education is a part of modern education					
Father's monthly income.	Yes		No		Cannot say		Total
Below 500	25	80.6%	6	19.3%	-	-	31
500 - 1000	26	92.8%	1	3.5%	1	3.5%	28
1000- 1500	15	78.9%	2	10.5%	2	10.5%	19
Above 1500	9	100.0%	-	-	-	-	9
Not mentioned	12	92.3%	-	-	1	7.6%	13
Total	87		9		4		100

TABLE NO. 3.6 'B'

H.4.

FATHER'S monthly income. Group H.4		Marriage should be brought about through the consent of parents irrespective of the consent of the boy and girl.					
Father's monthly income.	Yes		No		Cannot say		Total
Below 500	19	61.2%	13	41.9%	1	3.2%	31
500 - 1000	5	17.8%	19	67.8%	4	14.2%	28
1000- 1500	-	-	19	100.0%	-	-	19
Above 1500	2	22.2%	6	66.6%	1	11.1%	9
Not mentioned	4	30.7%	8	61.5%	1	7.6%	13
Total	30		65		5		100

TABLE NO. 3.6 'C'

H.8

FATHER'S monthly income Group H.8		Marriage is legitimate under secular laws.					
Father's monthly income.	Yes	No		Cannot say		Total	
Below 500	24	77.4%	1	3.2%	6	19.3%	31
500 -1000	10	35.7%	16	57.1%	2	7.1%	28
1000 -1500	15	78.9%	-	-	4	21.0%	19
Above 1500	1	11.1%	8	88.8%	-	-	9
Not mentioned	2	15.3%	11	84.6%	-	-	13
Total	52	36		12		100	

TABLE NO. 3.6 'D'

H.9

FATHER'S monthly income Group H.9		Nuclear family is better than Joint Family.					
Father's monthly income.	Yes	No		Cannot say		Total	
Below 500	15	43.3%	13	41.9%	3	9.6%	31
500 - 1000	16	57.1%	10	35.7%	2	7.1%	28
1000- 1500	12	63.1%	3	15.7%	2	10.5%	19
Above 1500	6	66.6%	2	22.2%	2	22.2%	9
Not mentioned	7	53.8%	5	38.4%	2	15.3%	13
Total	56	33		11		100	

TABLE NO. 3.7 'A'

I.2

FATHER'S monthly income Group I.2.		Women should have the freedom to choose their life-partners.					
Father's monthly income	Yes		No		Cannot say		Total
Below 500	29	93.5%	2	6.4%	-	-	31
500 - 1000	26	92.8%	2	7.1%	-	-	28
1000- 1500	14	73.2%	2	10.5%	3	15.7%	19
Above 1500	7	77.7%	2	22.2%	-	-	9
Not mentioned	11	84.6%	2	15.3%	-	-	13
Total	87		10		3		100

TABLE NO. 3.7 'B'

I.4

FATHER'S monthly income. Group I.4.		Girls should be allowed to participate in dramas conducted in the University.					
Father's monthly income.	Yes		No		Cannot say		Total
Below 500	26	83.8%	4	12.9%	1	3.2%	31
500 - 1000	24	85.7%	4	14.2%	-	-	28
1000- 1500	19	100.0%	-	-	-	-	19
Above 1500	9	100%	-	-	-	-	9
Not mentioned	8	61.5%	3	23.0%	2	15.3%	13
Total	86		11		3		100

TABLE NO. 3.7 'C'

50

I.5

FATHER'S monthly income. Group I.5.		Girls should have the opportunity to cultivate Fine Arts including Music and Dance.					
Father's monthly income.	Yes		No		Cannot say		Total
Below 500	25	80.6%	4	12.9%	2	6.4%	31
500 - 1000	23	74.1%	4	14.2%	1	3.5%	28
1000- 1500	15	78.9%	4	21.0%	-	-	19
Above 1500	8	88.8%	-	-	1	11.1%	9
Not mentioned	8	61.5%	3	23.0%	2	15.3%	13
Total	79		15		6		100

TABLE NO. 3.7 'D'

I.6

FATHER'S monthly income. Group I.6.		Pardah system is a hinderance in the development of the personality of the women.					
Father's monthly income.	Yes		No		Cannot say		Total
Below 500	24	77.4%	6	19.3%	1	3.2%	31
500 - 1000	10	35.7%	17	60.7%	1	3.5%	28
1000- 1500	16	84.2%	2	10.5%	1	5.2%	19
Above 1500	7	77.7%	1	11.1%	1	11.1%	9
Not mentioned	11	84.6%	2	15.3%	-	-	13
Total	68		28		4		100

TABLE NO. 3.7 'E'

51

I.7

FATHER'S monthly income. Group I.7.		Co-education leads to a better understanding between the two sexes.					
Father's monthly income.	Yes		No		Cannot say		Total
Below 500	27	87.0%	4	12.9%	-	-	31
500 - 1000	24	85.7%	4	14.2%	-	-	28
1000- 1500	18	94.7%	-	-	1	5.2%	19
Above 1500	9	100.0%	-	-	-	-	9
Not mentioned	10	76.9%	2	15.3%	1	7.6%	13
Total	88		10		2		100

TABLE NO. 4.1 'A'

C.7

FATHER'S education
Group C.7.

The modern times point to an increasing
secularization of values.

Education	Perfectly true		Partially true		Untrue		Do not know		Total
Below Matric	6	37.5%	4	25.0%	4	25.0%	2	12.5%	16
Matric	4	30.7%	8	61.5%	-	-	1	7.6%	13
Intermediate	5	71.4%	1	14.2%	-	-	1	14.2%	7
Graduation	13	54.1%	7	29.1%	-	-	4	16.6%	24
Post-graduation	9	36.0%	8	32.0%	6	24.0%	2	8.0%	25
Not mentioned	4	26.6%	6	40.0%	4	26.6%	1	6.6%	15
Total	41		34		14		11		100

TABLE NO. 4.2 'A'

D.4

FATHER'S education Group D.4.		Religion and Politics should not be combined.					
Education	Yes		No		Cannot say		Total
Below Matric	8	50.0%	8	50.0%	-	-	16
Matric	6	46.1%	2	15.3%	5	38.4%	13
Intermediate	4	57.1%	1	14.2%	2	28.5%	7
Graduation	14	58.3%	10	41.6%	-	-	24
Post-Graduation	21	84.0%	4	16.0%	-	-	25
Not mentioned	8	53.3%	6	40.0%	1	6.6%	15
Total	61		31		8		100

TABLE NO. 4.3 'A'

E.1

FATHER'S education. Group E.1.		Society having more than one religions tradition should have a secular state.					
Education	Yes		No		Cannot say		Total
Below Matric	11	68.7%	3	18.75%	2	12.5%	16
Matric	9	69.2%	2	15.30%	2	15.3%	13
Intermediate	5	71.4%	1	14.20%	1	14.2%	7
Graduation	21	87.5%	2	8.30%	1	4.1%	24
Post-Graduation	22	88.0%	2	8.00%	1	4.0%	25
Not mentioned	11	73.3%	3	20.00%	1	6.6%	15
Total	79		13		8		100

TABLE NO. 4.4. 'A'

53

F.2

FATHER'S education Group F.2.		Knowledge claimed through other means than reason and experience is not reliable.					
Education	Agree		Doonot agree		Cannot say		Total
Below Matric	4	25.0%	8	50.0%	4	25.0%	16
Matric	4	30.7%	6	46.0%	3	23.0%	13
Intermediate	3	42.8%	3	42.8%	1	14.2%	7
Graduation	15	62.5%	9	37.5%	-	-	24
Post-Graduation	11	44.0%	12	48.0%	2	8.0%	25
Not mentioned	6	40.0%	8	53.3%	1	6.6%	15
Total	43		46		11		100

TABLE NO. 4.4. 'B'

F.4

FATHER'S education Group F.4.		The scientific method implies that no syste of thought can possess truth valid for all times.					
Education	Agree		Do not agree		Cannot say		Total
Below Matric	10	62.5%	1	6.25%	5	21.2%	16
Matric	5	38.4%	4	30.00%	4	30.0%	13
Intermediate	5	71.4%	1	14.20%	1	14.2%	7
Graduation	15	62.5%	6	25.00%	3	12.5%	24
Post-Graduation	18	72.0%	4	16.00%	3	12.0%	25
Not mentioned	8	53.3%	4	26.60%	3	20.0%	15
Total	61		20		19		100

TABLE NO. 4.5 'A'

54

G.2

FATHER'S education, Group G.2.		All religions are different ways to truth.					
Education	Yes		No		Cannot say		Total
Below Matric	12	75.0%	4	25.0%	-	-	16
Matric	7	53.8%	4	30.7%	2	15.3%	13
Intermediate	4	57.1%	1	14.2%	2	28.5%	7
Graduation	18	75.0%	5	20.8%	1	4.1%	24
Post-Graduation	17	68.0%	6	24.0%	2	8.0%	25
Not mentioned	10	62.5%	4	25.0%	1	6.25%	16
Total	68		24		8		100

TOTAL NO. 4.6 'A'

H.3

FATHER'S education Group H.3.		Sex education is a part of modern education					
Education	Yes		No		Cannot say		Total
Below Matric.	11	68.7%	5	21.2%	-	-	16
Matric	9	69.2%	-	-	4	30.7%	13
Intermediate	7	100.0%	-	-	-	-	7
Graduation	23	95.8%	1	4.1%	-	-	24
Post-Graduation	22	88.0%	3	12.0%	-	-	25
Not mentioned	15	100.0%	-	-	-	-	15
Total	87		9		4		100

TABLE NO. 4.6 'B'

55

H.4

FATHER'S education.		Marriage should be brought about through the consent of parents irrespective of the consent of the boy and girl.					
Group H.4.							
Education	Yes		No		Cannot say		Total
Below Matric.	5	21.5%	10	62.5%	1	6.25%	16
Matric	7	53.8%	5	38.4%	1	7.60%	13
Intermediate	1	14.2%	5	71.4%	1	14.2%	7
Graduation	5	20.2%	19	79.1%	-	-	24
Post-Graduation	7	28.0%	18	72.0%	-	-	25
Not mentioned	5	33.3%	8	53.3%	2	13.3%	15
Total	30		65		5		100

TABLE NO. 4.6 'C'

H.8

FATHER'S education		Marriage is legitimate under secular laws.					
Group H.8.							
Education	Yes		No		Cannot say		Total
Below Matric	6	37.5%	6	37.5%	4	25.0%	16
Matric	6	46.1%	3	23.7%	4	30.7%	13
Intermediate	4	57.1%	3	42.8%	-	-	7
Graduation	15	62.5%	8	33.3%	1	4.1%	24
Post-Graduation	13	52.0%	10	40.0%	2	8.0%	25
Not mentioned	8	53.3%	6	40.0%	1	6.6%	15
Total	52		36		12		100

TABLE NO. 4.6 'D'

56

H.9

FATHER'S education Group H.9		Nuclear family is better than Joint Family.					
Education	Yes		No		Cannot say		Total
Below Matric	10	62.5%	3	18.75%	3	18.75%	16
Matric	6	46.1%	4	30.70%	3	23.00%	13
Intermediate	3	42.8%	3	42.80%	1	14.20%	7
Graduation	15	62.5%	7	29.10%	2	8.30%	24
Post-Graduation	15	60.0%	9	36.00%	1	4.00%	25
Not mentioned	7	46.6%	7	46.60%	1	6.60%	15
Total	56		33		11		100

TABLE NO. 4.7 'A'

I.2.

FATHER'S education Group I.2.		Women should have the freedom to choose their life-partners.					
Education	Yes		No		Cannot say		Total
Below Matric	16	100.0%	-	-	-	-	16
Matric	12	92.3%	1	7.6%	-	-	13
Intermediate	7	100.0%	-	-	-	-	7
Graduation	19	79.1%	5	20.8%	-	-	24
Post-Graduation	20	80.0%	2	8.0%	3	12.0%	25
Not mentioned	13	86.6%	2	13.3%	-	-	15
Total	87		10		3		100

TABLE NO. 4.7 'B'

57

I.4

FATHER'S education Group I.4.		Girls should be allowed to participate in dramas conducted in the University.					
Education	Yes		No		Cannot say		Total
Below Matric	15	93.7%	1	6.2%	-	-	16
Matric	11	84.6%	2	15.3%	-	-	13
Intermediate	6	85.7%	-	-	1	14.2%	7
Graduation	20	83.3%	3	12.5%	1	4.1%	24
Post-Graduation	21	84.0%	3	12.0%	1	4.0%	25
Not mentioned	13	86.6%	2	13.3%	-	-	15
Total	86		11		3		100

TABLE NO. 4.7 'C'

I.5

FATHER'S education Group I.5.		Girls students should have the opportunity to cultivate Fine Arts including Music and Dance.					
Education	Yes		No		Cannot say		Total
Below Matric	11	68.7%	3	18.7%	2	12.5%	16
Matric	9	69.2%	3	23.0%	1	7.6%	13
Intermediate	4	57.0%	1	14.2%	1	14.2%	7
Graduation	21	87.5%	3	12.5%	-	-	24
Post-Graduation	23	92.0%	2	8.0%	-	-	25
Not mentioned	10	66.6%	3	20.0%	2	13.3%	15
Total	79		15		6		100

TABLE NO. 4.7 'D'

58

I.6

FATHER'S education Group I.6		Pardah system is a hinderance in the development of the personality of the women.					
Education	Yes		No		Cannot say		Total
Below Matric	10	62.5%	4	25.0%	2	12.5%	16
Matric	8	61.5%	4	30.7%	1	7.6%	13
Intermediate	6	85.7%	-	-	1	14.2%	7
Graduation	16	66.6%	8	33.3%	-	-	24
Post-Graduation	19	76.0%	6	24.0%	-	-	25
Not mentioned	9	60.0%	6	40.0%	-	-	15
Total	68		28		4		100

TABLE NO. 4.7 'E'

I.7

FATHER'S education Group I.7		Co-education leads to a better under- standing between the two sexes.					
Education	Yes		No		Cannot say		Total
Below Matric	13	81.2%	1	6.25%	2	12.5%	16
Matric	12	92.3%	1	7.60%	-	-	13
Intermediate	6	85.7%	1	14.2%	-	-	7
Graduation	22	91.6%	2	8.3%	-	-	24
Post-Graduation	22	88.0%	3	12.0%	-	-	25
Not mentioned	13	86.6%	2	13.3%	-	-	15
Total	88		10		2		100.

TABLE NO. 5.1 'A'

59

C.7

MOTHER'S education: Group C.7		Modern times point to an increasing secularization of values.							
Mother's education	Perfectly true	Partially true	Untrue	Do not know	Total				
No School	15	44.1%	12	35.2%	2	5.8%	5	14.7%	34
Below Matric	12	34.2%	12	34.2%	7	20.0%	4	11.4%	35
Matric	3	50.0%	1	16.6%	1	16.6%	1	16.6%	6
Intermediate	3	60.0%	1	20.0%	1	20.0%	-	-	5
Graduate	6	37.5%	6	37.5%	3	18.75%	1	6.25%	16
Post-Graduate	2	50.0%	2	50.0%	-	-	-	-	4
Total	41		34		14		11		100

TABLE NO. 5.2 'A'

D.4

MOTHER'S education: Group D.4.		Religion and Politics should not be combined.						
Mother's education	Yes	No	Cannot say	Total				
No school	24	70.5%	8	23.5%	2	5.8%		34
Below Matric	12	34.2%	19	54.2%	4	11.4%		35
Matric	5	83.3%	1	16.6%	-	-		6
Intermediate	3	60.0%	1	20.0%	1	20.0%		5
Graduate	14	87.5%	2	12.5%	-	-		16
Post-Graduate	3	75.0%	-	-	1	25.0%		4
Total	61		31		8			100

TABLE NO. 5.3' A'

E.1

MOTHER'S education: Society having more than one religious Group E.1. tradition should have a Secular State.							
Mother's education	Agree		Donot agree		Cannot say		Total
No school	26	76.4%	2	5.8%	6	17.6%	34
Below Matric	28	80.0%	5	14.2%	2	5.7%	35
Matric	4	66.6%	2	33.3%	-	-	6
Intermediate	3	60.0%	2	40.0%	-	-	5
Graduate	14	87.5%	2	12.5%	-	-	16
Post-Graduate	4	100.0%	-	-	-	-	4
Total	79		13		8		100

TABLE NO. 5.4' A'

F.2

MOTHER'S EDUCATION: Knowledge claimed through other means Group F.2. than reason and experience is not reliable							
Mother's education	Agree		Donot agree		Cannot say		Total
No school	7	20.0%	22	64.7%	5	14.7%	34
Below Matric	15	42.8%	16	45.7%	4	11.4%	35
Matric	4	66.6%	2	33.3%	-	-	6
Intermediate	4	80.0%	1	20.0%	-	-	5
Graduate	10	62.5%	4	25.0%	2	12.5%	16
Post-Graduate	3	75.0%	1	25.0%	-	-	4
Total	43		46		11		100

TABLE NO. 5.4' B'

F.4

MOTHER'S EDUCATION: Group F.4		The scientific method implies that no system of thought can possess the truth valid for all times.					
Mother's education	Agree		Donot agree		Cannot say		Total
No school.	15	44.0%	12	35.2%	7	20.0%	34
Below Matric	21	60.0%	6	17.0%	8	22.8%	35
Matric	4	66.6%	2	33.3%	-	-	6
Intermediate	4	80.0%	-	-	1	20.0%	5
Graduate	13	81.25%	-	-	3	18.75%	16
Post-Graduate	4	100.00%	-	-	-	-	4
Total	61		20		19		100

TABLE NO. 5.5' A'

G.2

MOTHER'S EDUCATION: Group G.2.		All religions are different ways to truth.					
Mother's education	Yes		No		Cannot say		Total
No school	18	52.9%	13	38.2%	3	8.8%	34
Below Matric	25	71.4%	8	22.8%	2	5.7%	35
Matric	5	83.3%	-	-	1	16.6%	6
Intermediate	4	80.0%	1	20.0%	-	-	5
Graduate	13	81.25%	2	12.5%	1	6.25%	16
Post-Graduate	3	75.0%	-	-	1	25.00%	4
Total	68		24		8		100

TABLE NO. 5.6' A'

62

H. 3

MOTHER'S EDUCATION: Sex education is a part of modern
Group H. 3. education.

Mother's education	Yes		No		Cannot say		Total
No school	30	88.2%	2	5.8%	2	5.8%	34
Below Matric	32	91.4%	3	8.5%	-	-	35
Matric	4	66.6%	1	16.6%	1	16.6%	6
Intermediate	4	80.0%	1	20.0%	-	-	5
Graduate	14	87.5%	2	12.5%	-	-	16
Post-Graduate	3	75.0%	-	-	1	25.0%	4
Total	87		9		4		100

TABLE NO. 5.6' B'

H. 4

MOTHER'S EDUCATION: Marriage should be brought about through
Group H. 4. the consent of parents irrespective of that
of the boy and girl.

Mother's education	Yes		No		Cannot say		Total
No school	11	32.2%	22	64.7%	1	2.9%	34
Below Matric	16	42.8%	20	57.1%	-	-	35
Matric	11	16.6%	4	66.6%	1	16.6%	6
Intermediate	1	20.0%	2	40.0%	2	40.0%	5
Graduate	2	12.5%	13	81.25%	1	6.25%	16
Post-Graduate	-	-	4	100.00%	-	-	4
Total	30		65		5		100

TABLE NO. 5.6' C'

63

H.8

MOTHER'S EDUCATION: Group H.8.		Marriage is legitimate under secular laws.					
Mother's education	Yes		No		Cannot say		Total
No school	16	47.0%	12	35.2%	6	17.6%	34
Below Matric	10	28.5%	20	57.1%	5	14.2%	35
Matric	4	66.6%	2	33.3%	-	-	6
Intermediate	4	80.0%	-	-	1	20.0%	5
Graduate	14	87.5%	2	12.5%	-	-	16
Post-Graduate	4	100.0%	-	-	-	-	4
Total	52		36		12		100

TABLE NO. 5.6' D'

H.9

MOTHER'S EDUCATION: Group H.9		Nuclear family is better than Joint Family.					
Mother's education	Yes		No		Cannot say		Total
No school	16	47.0%	13	38.2%	5	14.7%	34
Below Matric	17	48.5%	15	42.8%	3	8.5%	35
Matric	3	50.0%	2	33.3%	1	16.6%	6
Intermediate	4	80.0%	1	20.0%	-	-	5
Graduate	14	87.5%	-	-	2	12.5%	16
Post-Graduate	2	50.0%	2	50.0%	-	-	4
Total	56		33		11		100

TABLE NO. 5.7 'A'

64

I.2

MOTHER'S EDUCATION; Group I,2		Women should have the freedom to choose their life-partners.					
Mother's education	Yes		No		Cannot say		Total
No school	28	82.3%	5	14.7%	1	2.9%	34
Below Matric	32	91.4%	2	5.7%	1	2.8%	35
Matric	5	83.3%	1	16.6%	-	-	6
Intermediate	5	100.0%	-	-	-	-	5
Graduate	13	81.25%	2	12.5%	1	6.25%	16
Post-Graduate	4	100.00%	-	-	-	-	4
Total	87		10		3		100

TABLE NO. 5.7' B'

I.4

MOTHER'S EDUCATION; Group I.4		Girls should be allowed to participate in dramas conducted in the University.					
Mother's education	Yes		No		Cannot say		Total
No school	31	91.1%	3	8.8%	-	-	34
Below Matric	29	82.8%	4	11.4%	2	5.7%	35
Matric	5	83.3%	-	-	1	16.6%	6
Intermediate	5	100.0%	-	-	-	-	5
Graduate	13	81.25%	3	18.25%	-	-	16
Post-Graduate	3	75.00%	1	25.00%	-	-	4
Total	86		11		3		100

TABLE NO. 5.7' C'

65

I.5

MOTHER'S EDUCATION:
Group I.5.

Girls should have the opportunity to
cultivate Fine Arts including Dance
and Music.

Mother's education	Yes		No		Cannot say		Total
No school	25	73.5%	6	17.6%	3	8.8%	34
Below Matric	31	88.5%	3	8.5%	1	2.8%	35
Matric	3	50.0%	2	33.3%	1	16.6%	6
Intermediate	5	100.0%	-	-	-	-	5
Graduate	12	75.0%	3	18.75%	1	6.25%	16
Post-Graduate	3	75.0%	1	25.0%	-	-	4
Total	79		15		6		100

TABLE NO. 5.7' D'

I.6

MOTHER'S EDUCATION:
Group I.6

Pardah system is a hinderance in
the development of the personality
of the women.

Mother's education	Yes		No		Cannot say		Total
No school	21	61.76%	10	29.4%	3	8.8%	34
Below Matric	22	62.80%	12	34.2%	1	2.8%	35
Matric	5	83.33%	1	16.6%	-	-	6
Intermediate	3	60.00%	2	40.0%	-	-	5
Graduate	14	87.50%	2	12.5%	-	-	16
Post-Graduate	3	75.00%	1	25.0%	-	-	4
Total	68		28		4		100

TABLE NO. 5.7' E'

I.7

MOTHER'S EDUCATION:
Group I.7Co-education leads to a better
understanding between the two sexes.

Mother's education	Yes		No		Cannot say		Total
No school	32	94.13%	2	5.8%	-	-	34
Below Matric	29	82.80%	5	14.2%	1	2.8%	35
Matric	6	100.00%	-	-	-	-	6
Intermediate	4	40.00%	1	20.0%	-	-	5
Graduate	13	81.25%	2	12.5%	1	6.25%	16
Post-Graduate	4	100.00%	-	-	-	-	4
Total	88		10		2		100

TABLE NO. 6.1 'A'

C.7

YOUR RELIGION:
Group C.7Modern times point to an increasing
secularization of values.

Religion	Perfectly true		Partially true		Untrue		Donot know		Total
Muslim	27	35.0%	28	36.3%	3	16.81%	9	11.6%	77
Hindu	12	60.0%	5	25.0%	1	5.00%	2	10.0%	20
Christian	1	50.0%	1	50.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	-	-	1
Total	41		34		14		11		100

TABLE NO. 6.2 'A'

D.4

YOUR RELIGION; Group D.4.		Religion and Politics should not be combined.					
Religion	Yes		No		Cannot say		Total
Muslim	45	58.4%	26	33.7%	6	7.7%	77
Hindu	15	75.0%	4	20.0%	1	5.0%	20
Christian	-	-	1	50.0%	1	50.0%	2
Sikh	1	50.0%	-	-	-	-	1
Total	61		31		8		100

TABLE No. 6.3 'A'

E.1

YOUR RELIGION; Group E.1.		Society having more than one religions tradition should have a Secular State.					
Religion	Agree		Donot agree		Cannot say		Total
Muslim	61	79.2%	10	12.9%	6	7.7%	77
Hindu	15	75.0%	3	15.0%	2	10.0%	20
Christian	2	100.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	1
Total	79		13		8		100

TABLE NO. 6.4 'A'

F.2

YOUR RELIGION: Group F.2.		Knowledge claimed through other means than reason and experience is not reliable.					
Religion	Agree		Donot agree		Cannot say		Total
Muslim	30	38.9%	41	53.2%	6	7.7%	77
Hindu	12	60.0%	5	25.0%	3	15.0%	20
Christian	1	50.0%	-	-	1	50.0%	2
Sikh	-	-	-	-	1	100.0%	1
Total	43		46		11		100

TABLE NO. 6.4 'B'

F.4.

YOUR RELIGION: Group F.4.		The scientific method implies that no system of thought can possess truth valid for all times.					
Religion	Agree		Donot agree		Cannot say		Total
Muslim	46	59.7%	18	23.3%	13	16.8%	77
Hindu	14	70.0%	2	10.0%	4	20.0%	20
Christian	1	50.0%	-	-	1	50.0%	2
Sikh	-	-	-	-	1	100.0%	1
Total	61		20		19		100

TABLE NO. 6.5 'A'

G.2.

YOUR RELIGION; Group G.2.		All religions are different ways to truth.					
Religion	Yes		No		Cannot say		Total
Muslim	53	68.8%	20	25.9%	4	5.1%	77
Hindu	14	70.0%	4	20.0%	2	10.0%	20
Christian	1	50.0%	-	-	1	50.0%	2
Sikh	-	-	-	-	1	100.0%	1
Total	68		24		8		100

TABLE NO. 6.6 'A'

H.3.

YOUR RELIGION; Group H.3		Sex education is a part of modern education					
Religion	Yes		No		Cannot say		Total
Muslim	64	83.1%	9	11.6%	4	5.1%	77
Hindu	20	100.0%	-	-	-	-	20
Christian	2	100.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	1
Total	87		9		4		100

TABLE NO. 6.6 'B'

H.4

YOUR RELIGION: Group H.4.		Marriage should be brought about through the consent of parents irrespective of that of the boy and girl.					
Religion	Yes		No		Cannot say		Total
Muslim	28	36.3%	44	57.1%	5	6.4%	77
Hindu	2	10.0%	18	90.0%	-	-	20
Christian	-	-	2	100.0%	-	-	2
Sikh	-	-	1	100.0%	-	-	1
Total	30		65		5		100

TABLE NO. 6.6 'C'

H.8

YOUR RELIGION: Group H.8.		Marriage is legitimate under secular laws.					
Religion	Yes		No		Cannot say		Total
Muslim	41	53.2%	26	33.0%	10	12.9%	77
Hindu	9	45.0%	9	45.0%	2	10.0%	20
Christian	2	100.0%	-	-	-	-	2
Sikh	-	-	1	100.0%	-	-	1
Total	52		36		12		100

TABLE NO. 6.6 'D'

H.9

YOUR RELIGION; Group H.9.		Nuclear family is better than Joint Family.					
Religion	Yes		No		Cannot say		Total
Muslim	44	57.1%	27	35.0%	6	7.0%	77
Hindu	10	50.0%	5	25.0%	5	25.0%	20
Christian	2	100.0%	-	-	-	-	2
Sikh	-	-	1	100.0%	-	-	1
Total	56		33		11		100

TABLE NO. 6.7 'A'

I.2

YOUR RELIGION; Group I.2.		Women should have the freedom to choose their life-partners.					
Religion	Yes		No		Cannot say		Total
Muslim	64	83.1%	10	12.9%	3	3.8%	77
Hindu	20	100.0%	-	-	-	-	20
Christian	2	100.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	1
Total	87		10		3		100

TABLE NO. 6.7 'B'

I.4

YOUR RELIGION: Group I.4.		Girls should be allowed to participate in dramas conducted in the University.					
Religion	Yes		No		Cannot say		Total
Muslim	66	85.7%	11	14.2%	-	-	77
Hindu	17	85.0%	-	-	3	15.0%	20
Christian	2	100.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	1
Total	86		11		3		100

TABLE NO. 6.7 'C'

I.5

YOUR RELIGION: Group I.5.		Girls should have the opportunity to cultivate Fine Arts including Dance and Music.					
Religion	Yes		No		Cannot say		Total
Muslim	63	81.8%	10	12.9%	4	5.1%	77
Hindu	13	65.0%	5	25.0%	2	10.0%	20
Christian	2	100.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	1
Total	79		15		6		100

TABLE NO. 6.7 'D'

I.6

YOUR RELIGION: Group I.6		Pardah system is a hinderance in the development of the personality of the women.					
Religion	Yes		No		Cannot say		Total
Muslim	49	63.6%	26	33.7%	2	2.5%	77
Hindu	16	80.0%	2	10.0%	2	10.0%	20
Christian	2	100.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	1
Total	68		28		4		100

TABLE NO. 6.7 'E'

I.7

YOUR RELIGION: Group I.7		Co-education leads to a better under- standing between the two sexes.					
Religion	Yes		No		Cannot say		Total
Muslim	67	87.0%	8	10.3%	2	2.5%	77
Hindu	18	90.0%	2	10.0%	-	-	20
Christian	2	100.0%	-	-	-	-	2
Sikh	1	100.0%	-	-	-	-	1
Total	88		10		2		100

TABLE NO. 7.1 'A'

C.7

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group C. 7				The modern times point to an increasing secularization of values.					
Language									
Hindi	15	31.9%	18	38.2%	10	21.2%	4	8.5%	47
English	24	53.3%	13	28.8%	3	6.6%	5	11.1%	45
Regional languages	2	25.0%	3	37.5%	1	12.5%	2	25.0%	8
Total	41		34		14		11		100

TABLE NO. 7.2 'A'

D.4

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group D.4.		Religion and Politics should not be combined.						
Language	Yes	No	Cannot say	Total				
Hindi	24	51.0%	19	40.0%	4	8.5%	47	
English	32	71.0%	11	24.4%	2	4.4%	45	
Regional languages	5	62.5%	1	12.5%	2	25.0%	8	
Total	61		31		8		100	

TABLE NO. 7.3 'A'

E.1

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group E.1.			Societies having more than one religious tradition should have a Secular State.				
Language	Agree		Donot agree		Cannot say		Total
Hindi	41	87.2%	3	6.3%	3	6.3%	47
English	33	73.3%	7	15.5%	5	11.1%	45
Regional langs.	5	62.5%	3	37.5%	-	-	8
Total	79		13		8		100

TABLE NO. 7.4 'B'

F.2

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group F.2.			Knowledge claimed through other means than reason and experience is not reliable.				
Language	Agree		Donot agree		Cannot say		Total
Hindi	22	46.8%	19	40.4%	6	12.7%	47
English	18	40.0%	24	53.3%	3	6.6%	45
Regional langs.	3	37.5%	3	37.5%	2	25.0%	8
Total	43		46		11		100

TABLE NO. 7.4 'B'

F.4

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group F.4.		The scientific method implies that no system of thought can possess the truth valid for all times.					
Language	Agree		Donot agree		Cannot say		Total
Hindi	27	57.4%	12	25.5%	8	17.0%	47
English	30	66.6%	5	11.1%	10	22.2%	45
Regional langs.	4	50.0%	3	37.5%	1	12.5%	8
Total	61		20		19		100

TABLE NO. 7.5 'A'

G.2

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group G.2.		All religions are different ways to truth.					
Language	Yes		No		Cannot say		Total
Hindi	33	70.2%	12	25.5%	2	4.2%	47
English	31	68.8%	10	22.2%	4	8.8%	45
Regional langs.	4	50.0%	2	25.0%	2	25.0%	8
Total	68		24		8		100

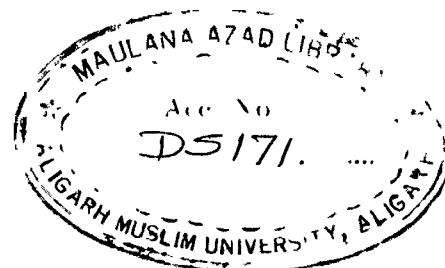
TABLE NO. 7.6 'A'

H.3

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group H.3.			Sex education is a part of modern education.				
Language	Yes	No	Cannot say		Total		
Hindi	39	82.9%	8	17.0%	-	-	47
English	42	93.3%	1	2.2%	2	4.4%	45
Regional langs.	6	75.0%	-	-	2	25.0%	8
Total	87		9		4		100

TABLE NO. 7.6 'B'

H.4



MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group H.4.			Marriage should be brought about through the consent of parents irres- pective of the consent of boy and girl.				
Language	Yes	No	Cannot say		Total		
Hindi	24	51.0%	20	42.5%	3	6.3%	47
English	2	4.4%	41	91.1%	2	4.4%	45
Regional langs.	4	50.0%	4	50.0%	-	-	8
Total	30		65		5		100

TABLE NO. 7.6 'C'

H.8

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL; Group H.8			Marriage is legitimate under secular laws.				
Language	Yes		No		Cannot say		Total
Hindi	24	51.0%	15	31.9%	8	17.0%	47
English	24	53.3%	18	40.0%	3	6.6%	45
Regional langs.	4	50.0%	3	37.5%	1	12.5%	8
Total	52		36		12		100

TABLE No. 7.6 'D'

H.9

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL; Group H.9			Nuclear family is better than Joint Family.				
Language	Yes		No		Cannot say		Total
Hindi	20	42.5%	18	38.2%	9	19.1%	47
English	31	68.8%	13	28.8%	1	2.2%	45
Regional langs.	5	62.5%	2	25.0%	1	12.5%	8
Total	56		33		11		100

TABLE NO. 7.7 'A'

I.2

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group I.2.			Women should have the freedom to choose their life-partners.			
Language	Yes	No	Cannot say	Total		
Hindi	37	78.7%	9	19.1%	1	2.1%
English	44	97.7%	-	-	1	2.2%
Regional langs.	6	75.0%	1	12.5%	1	12.5%
Total	87	10	3	100		

TABLE NO. 7.7 'B'

I.4

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group I.4.			Girls should be allowed to participate in dramas conducted in the University.			
Language	Yes	No	Cannot say	Total		
Hindi	37	78.7%	9	19.1%	1	2.1%
English	44	97.7%	-	-	1	2.2%
Regional langs.	5	62.5%	2	25.0%	1	12.5%
Total	86	11	3	100		

TABLE NO. 7.7 'C'

I.5

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group I.5.		Girls students should have the opportunity to cultivate Fine Arts including Music and Dance.					
Language	Yes	No	Cannot say	Total			
Hindi	29 61.7%	15 31.9%	3 6.3%	47			
English	42 93.3%	-	3 6.6%	45			
Regional langs.	8 100.0%	-	-	8			
Total	79	15	6	100			

TABLE NO. 7.7 'D'

I.6

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group I.6.		Pardah system is a hinderance in the development of the personality of the women.					
Language	Yes	No	Cannot say	Total			
Hindi	33 70.2%	13 27.6%	1 2.1%	47			
English	31 68.8%	12 26.6%	2 4.4%	45			
Regional langs.	4 50.0%	3 37.5%	1 12.5%	8			
Total	68	28	4	100			

TABLE NO. 7.7 'E'

I.7

MEDIUM OF INSTRUCTION AT HIGH SCHOOL LEVEL: Group I.7.		Co-education leads to a better understanding between the two sexes.					
Language	Yes		No		Cannot say		Total
Hindi	37	78.7%	9	19.1%	1	2.1%	47
English	43	95.5%	1	2.2%	1	2.2%	45
Regional langs.	8	100.0%	-	-	-	-	8
Total	88		10		2		100

TABLE NO. 8.1 'A'

C.7

BIRTH PLACE: Group C.7.		Modern times point to an increasing secularization of values.					
Birth place	Perfectly true		Partially true		Untrue	Donot know	Total
Village	15	44.1%	12	35.2%	5	14.7%	34
Town	20	35.7%	18	32.1%	9	16.0%	56
Not mentioned	6	60.0%	4	40.0%	-	-	10
Total	41		34		14	11	100

TABLE NO. 8.2 'A'

D.4

BIRTH PLACE: Group D.4.		Religion and Politics should not be combined.					
Birth place	Yes		No		Cannot say		Total
Village	21	61.7%	12	35.2%	2	5.8%	34
Town	34	60.7%	16	28.5%	3	8.3%	56
Not mentioned	6	60.0%	3	30.0%	1	10.0%	10
Total	61		31		8		100

TABLE NO. 8.3 'A'

E.1

BIRTH PLACE: Group E.1.		Society having more than one religious tradition should have a Secular State.					
Birth place	Agree		Donnot agree		Cannot say		Total
Village	26	76.4%	6	17.6%	6	17.6%	38
Town	46	82.1%	4	3.5%	2	3.5%	52
Not mentioned	7	70.0%	3	30.0%	-	-	10
Total	79		13		8		100

TABLE NO. 8.4 'A'

83

F.2

BIRTH PLACE: Group F.2.		Knowledge claimed through other means than reason and experience is not reliable.					
Birth place	Agree		Do not agree		Cannot say		Total
Village	20	58.8%	11	32.3%	3	8.8%	34
Town	18	32.1%	30	53.5%	8	14.2%	56
Not mentioned	5	50.0%	5	50.0%	-	-	10
Total	43		46		13		100

TABLE NO. 8.4 'B'

F.4

BIRTH PLACE: Group F.4		The scientific method implies that no system of thought can possess the truth valid for all times.					
Birth place	Agree		Do not agree		Cannot say		Total
Village	21	61.7%	8	23.5%	5	14.7%	34
Town	34	60.7%	10	17.8%	12	21.4%	56
Not mentioned	6	60.0%	2	20.0%	2	20.0%	10
Total	61		20		19		100

TABLE NO. 8.5 'A'

G.2

BIRTH PLACE: Group G.2.		All religions are different ways to truth.					
Birth place	Yes		No		Cannot say		Total
Village	19	55.8%	14	41.1%	1	2.4%	34
Town	41	73.2%	9	16.0%	6	10.7%	56
Not mentioned	8	80.0%	1	10.0%	1	10.0%	10
Total	68		24		8		100

TABLE NO. 8.6 'A'

H.3

BIRTH PLACE: Group H.3.		Sex education is a part of modern education.					
Birth place	Yes		No		Cannot say		Total
Village	30	88.2%	4	11.7%	-	-	34
Town	48	85.7%	4	7.1%	4	7.1%	56
Not mentioned	9	90.0%	1	10.0%	-	-	10
Total	87		9		4		100

TABLE NO. 8.6 'B'

H.4

BIRTH PLACE: Group H.4.		Marriage should be brought about through the consent of parents irrespective of the consent of boy and girl.					
Birth place	Yes		No		Cannot say		Total
Village	11	32.3%	23	67.6%	-	-	34
Town	16	28.5%	36	64.2%	4	7.1%	56
Not mentioned	3	30.0%	6	60.0%	1	10.0%	10
Total	30		65		5		100

TABLE NO. 8.6 'C'

H.8

BIRTH PLACE: Group H.8.		Marriage is legitimate under secular laws.					
Birth place	Yes		No		Cannot say		Total
Village	21	61.7%	13	38.2%	-	-	34
Town	26	46.4%	20	35.7%	10	17.8%	56
Not mentioned	5	50.0%	3	30.0%	2	20.0%	10
Total	52		36		12		100

TABLE NO. 8.6 'D'

H.9

BIRTH PLACE: Group H.9.		Nuclear family is better than Joint Family.					
Birth place	Yes		No		Cannot say		Total
Village	19	55.8%	12	35.2%	3	8.8%	34
Town	33	58.9%	16	28.5%	7	12.5%	56
Not mentioned	4	40.0%	5	50.0%	1	10.0%	10
Total	66		33		11		100

TABLE NO. 8.7 'A'

I.2

BIRTH PLACE: Group I.2.		Women should have the freedom to choose their life-partners.					
Birth place	Yes		No		Cannot say		Total
Village	28	82.3%	6	17.6%	-	-	34
Town	51	91.0%	2	3.5%	3	5.3%	56
Not mentioned	8	80.0%	2	20.0%	-	-	10
Total	87		10		3		100

TABLE NO. 8.7 'B'

I. 4

BIRTH PLACE: Group I.4.		Girls should be allowed to participate in dramas conducted in the University.					
Birth place	Yes		No		Cannot say		Total
Village	28	82.3%	6	17.6%	-	-	34
Town	50	89.2%	3	5.3%	3	5.3%	56
Not mentioned	8	80.0%	2	20.0%	-	-	10
Total	86		11		3		100

TABLE NO. 8.7 'C'

I. 5

BIRTH PLACE: Group I.5.		Girls should have the opportunity to cultivate Fine Arts including Music and Dance.					
Birth place	Yes		No		Cannot say		Total
Village	24	70.5%	8	23.5%	2	3.5%	34
Town	47	83.9%	5	8.9%	4	7.1%	56
Not mentioned	8	80.0%	2	20.0%	-	-	10
Total	79		15		6		100

TABLE NO. 8.7 'D'

I.6

BIRTH PLACE: Group I.6.		Pardah system is a hinderance in the development of the personality of the women.					
Birth place	Yes		No		Cannot say		Total
Village	19	55.8%	15	44.1%	-	-	34
Town	40	71.0%	12	21.0%	4	7.0%	56
Not mentioned	9	30.0%	1	10.0%	-	-	10
Total	68		28		4		100

TABLE NO. 8.7 'E'

I.7

BIRTH PLACE: Group I.7.		Co-education leads to a better under- standing between the two sexes.					
Birth place	Yes		No		Cannot say		Total
Village	27	79.4%	7	20.5%	-	-	34
Town	51	91.0%	3	5.3%	2	3.5%	56
Not mentioned	10	100.0%	-	-	-	-	10
Total	88		10		2		100

Chapter IV

FINDINGS AND CONCLUSIONS

We shall first offer a general account of the attitudes towards modernization among the Aligarh Muslim University Post-graduate Students without at the moment referring to the independent variables.

- (1) 41% of the sample agrees with the idea of the modern times as pointing to an increasing secularization of values, whereas 61% like to keep religion and politics apart, and 79% are in favour of a secular state. It appears that the students of A.M.U. seem to uphold secular politics more than secular culture.
- (2) 43% of the sample agrees to the idea of knowledge gained through other means than reason as unreliable, whereas 61% agrees to the implication of the scientific method that no system of thought possesses truth valid for all times. It appears that the students of A.M.U. while theoretically agreeing with the scientific approach seem to agree less with the idea of knowledge gained through other means than reason as unreliable. This may be due to their reservations on the religious implication of totally depending upon the rational method.

- (3) 68% of the sample seems to be open on the question of religion as different ways to the same truth.
- (4) It is interesting to note that 87% of the sample is in favour of sex education.
- (5) 65% of the sample is against marriage brought about without the consent of the boy and the girl.
- (6) There seems to be a fairly divided opinion on the question of marriage being legitimate under secular laws.
- (7) There is again a fairly divided opinion on the question of nuclear family as better than the Joint family.
- (8) An overwhelming majority of the sample is in favour of emancipation of women with regard to freedom to choose the life-partner, to participate in dramas conducted in the university, and to cultivate fine arts.
- (9) 88% of the sample supports co-education as leading to a better understanding between the two sexes, whereas the percentage falls to 68% regarding the Pardah System as a hinderance in the development of the personality of the women. It appears that there is more pronounced tendency towards modernization except on the questions which seem to touch the fundamental pre-suppositions of the religious tradition of the sample under study.

The major hypotheses of the study

A hypothesis describes the relationship between an independent variable and a dependent variable. We shall now see how these variables are inter-related within the proposed hypothetic structure of this study. The list of the hypotheses has already been given in the third chapter.

Hypothesis No. 1.

Higher the income group to which one belongs, more favourably is he/she disposed to modernization.

This hypothesis is generally true, (Table Nos. 3.1.A, 3.3.A, 3.4.A, 3.5.A, 3.6.B and 3.6.D). But as far as the question of religion and politics is concerned students drawn from lower income groups tend to support the separation between religion and politics (Table Nos. 3 to 8). As far as marriage as legitimate under secular laws is concerned, the students drawn from higher income groups seem to be fairly divided in their opinions. As far as freedom of women to choose their life-partners is concerned, students drawn from lower income groups tend to support this view more than those from higher income groups. (Table Nos. 3.6.A.).

Hypothesis No. 2.

More educated is one's father, more one is disposed towards modernization.

This hypothesis is mostly true (Table Nos. 4.2.A., 4.3.A, 4.4.A, 4.4.B, 4.6.A, 4.6.C, 4.6.D, 4.7.C. and 4.7.D). But as far as secularization of values is concerned, the students drawn from the lower income groups seem to support it more.

The consent of the boy and the girl in marriage is supported more by the lower income group (Table No. 4.6.B.).

Again the lower income group is more in support of the girls participating in dramas conducted in the university (Table No. 4.7.B.). Similarly, co-education is supported more by the lower income group (Table No. 4.7.E.).

Hypothesis No. 3.

More educated is one's mother, more is one favourably disposed to modernization.

This hypothesis is also generally true that students who have educated mothers seem to be more inclined towards modernization (Table Nos. 5.1.A, 5.2.A, 5.3.A., 5.4.A., 5.4.B., 5.6.B, 5.6.C, 5.6.D', and 5.7.D.). But there are a few

exceptions. Students of less educated mothers seem to be more tolerant other religions (Table 5.5.A.), more favourable towards sex education (Table 5.6.A.), more favourable towards freedom of women in choosing the life-partners (Table 5.7.A.), more inclined to accept the idea of girls participating in dramas on public stage (Table 5.7.B.) and of girls cultivating Fine Arts, and more in favour of co-education (Table 5.7.E.).

Hypothesis No. 4.

One who has had English as his medium of instruction at High School level is more modernized than one who has had Hindi as his medium of instruction.

This hypothesis is also mostly true (Table Nos. 7.1.A., 7.2.A., 7.4.B., 7.5.A., 7.6.A., 7.6.B., 7.6.C., 7.6.D., 7.7.A., 7.7.B., 7.7.C. and 7.7.E.). But there are a very few exceptions. The students having Hindi medium at their High School level are more in favour of secular state (Table 7.3.A.), rational method (Table 7.4.B.), and abolition of Pardah System (Table 7.7.D.).

Hypothesis No. 5.

One whose early childhood is spent in rural society is less modernized than the one whose childhood is spent in town/city.

This hypothesis is considerably untrue (Table No. 8.1.A.)

8.2.A., 8.4.A., 8.4.B., 8.6.A., 8.6.B. and 8.6.C.), except that the students whose early childhood was spent in town/city are more favourably inclined towards emancipation of women (Table Nos. 8.7.A., 8.7.B., 8.7.C., 8.7.D., and 8.7.E.), and are more in favour of a secular state (Table 8.3.A.), more tolerant towards religions (Table 8.5.A.) and more in favour of nuclear family (Table 8.6.D.).

Function of the Independent variables of sex and religion.

Out of 15 dependent variables, in case of nine the female respondents to the questionnaire show a greater disposition to modernization (Table Nos. 1.4.B., 1.5.A., 1.6.A., 1.6.B., 1.6.C., 1.6.D., 1.7.C. and 1.7.E.). In case of six dependent variables, the female students show a greater degree of inclination towards modernization. The following table which will give a comparative picture.

Specific area of modernization	Male students	Female students
1. Secularization of values (Cultural).	More modern-ized	Less modern-ized.
2. Religion and Politics not combined.	More "	Less "
3. Secular Politics.	More "	Less "
4. Rational method of inquiry.	More "	Less "
5. The trust in the scientific method.	Less "	More "
6. Tolerance to all religions.	Less "	More "
7. Favouring sex education.	Less "	More "
8. Marriage through consent of boy and girl.	Less "	More "
9. Marriage legitimate under secular laws.	Less "	More "
10. Nuclear family better than Joint Family.	Less "	More "
11. Freedom of women in choosing life-partner.	More "	Less "
12. Freedom of girl students to participate in dramas staged publicly.	Less "	More "
13. Girl's opportunity to freely cultivate Music and Dance.	Less "	More "
14. Purdah System as a hinderance to the development of women's personality.	More "	Less "
15. Co-education leads to better understanding between two sexes.	Less "	More "

As far as the independent variable of religion is concerned, it has the following relationship with the dependent variables.

Out of 15 dependent variables, in case of ten, the Hindu students of Aligarh Muslim University seem more inclined towards modernization (Table Nos. 6.1.A., 6.2.A., 6.4.A., 6.4.B., 6.5.A., 6.6.A., 6.6.B., 6.7.A., 6.7.D., 6.7.E.), whereas in case of four dependent variables, the Muslim students seem more inclined towards modernization (Table Nos. 6.7.C., 6.6.D., 6.6.C, 6.3.A.). But, as far as the question of girls allowed to participate in the Dramas staged publicly, 85% of the Hindu students in the sample say 'YES' and 15% say 'CANNOT SAY'; whereas 85.7% of the Muslim students say 'YES' and 14.2% say a clear 'NO'. The following table will give a comparative picture.

Specific area of modernization	Muslim students	Hindu students
1. Secularization of values (Cultural)	Less Modern-ized	More modern ized
2. Religion and Politics not to be combined.	Less "	More "
3. Secular State.	More "	Less "
4. Rational method of inquiry.	Less "	More "
5. The scientific method.	Less "	More "
6. Tolerance to all religions	Less "	More "
7. Sex education.	Less "	More "
8. Marriage with the consent of boy and girl.	Less "	More "
9. Marriage legitimate under secular laws.	More "	Less "
10. Nuclear family preferred to Joint Family.	More "	Less "
11. Women's freedom to choose life-partners.	Less "	More "
12. Cultivation of Fine Arts, Dance and Music by girls.	More "	Less "
13. Pardah System and personality of the women.	Less "	More "
14. Co-education and understanding of the two sexes.	Less "	More "

CONCLUSIONS

To sum up this study, we refer now to a few most important findings:

1. There seems to be an overall tendency towards acceptance of the modern values and practices (as described under the list of the dependent variables in the beginning of chapter III).
2. The independent variables of the income, father's education, mother's education and medium of instruction at High School level seem to play a considerably important role in determining the attitudes towards modernization.
3. The factor of early childhood having been spent in town or city as favourable to modernization seems to be considerably untrue in the light of this present study.
4. The female students seem to be more favourable disposed towards modernization than the male students.
5. There seems to be a relatively higher inclination on the part of the Hindu students of the Aligarh Muslim University towards modernization.

While examining the hypothesis No. 3, it was brought out that mother's education seems to have an important bearing

on the attitudes towards modernization, but it was also pointed out that the students who had less educated mothers were not very much behind the students who had more educated mothers in their inclination to modernization.

The foregoing study is more a descriptive account based upon a limited set of empirical data, and the task of interpretation of its findings is however beyond its scope.

APPENDIX I.

(Copy of Questionnaire)

Subject: MODERNIZATION AMONG INDIAN STUDENTS - A SOCIOLOGICAL
STUDY OF ALIGARH MUSLIM UNIVERSITY.

A. BIO DATA.

- A. 1. Name:
- A. 2. Sex : Male Female
- A. 3. Age
- A. 4. Birth place: Village Town Distt. State.
- A. 5. Father's profession:
- A. 6. Father's monthly income:
- A. 7. Father's education:
- A. 8. Is your father an old boy of A.M. U.? Yes/No
- A. 9. Mother's profession:
- A. 10. Mother's monthly income:
- A. 11. Mother's education:
- A. 12. Is your mother an old student of A.M. U.? Yes/No
- A. 13. Your religion: Caste. Sect.

B. EDUCATION

- B. 1. Where did you have your High School education?
- | | |
|-------------------|------------------------|
| <u>In Aligarh</u> | <u>Outside Aligarh</u> |
| Name of school: | Name of school: |
| | 1. Name of town |
| | 2. Name of city. |

- B. 2. What was the medium of instruction at your High School level?
Hindi.
English
- B. 3. Where did you do your graduation?
In Aligarh Outside Aligarh
A. M. U. University
D. S. College City
B. S. College State Town
- B. 4. What was the medium of instruction at your graduation level?
Hindi
English
- B. 5. What subject have you taken at the post-graduation level?
Hindi
English
- B. 6. Duration of your stay as a student at A. M. U.
Less than 2 years
3 years
4 years
More than 5 years
- B. 7. Are you
a residential student/
a non-residential student?

B.8 Performance at different educational levels:

<u>Level</u>	<u>Year</u>	<u>Division</u>
High School		
P. U. C./ Intermediate		
B. A.		

B.9. Have you been an office-bearer in any student organization?

Students' Union	Yes	No
Cultural Clubs	Yes	No
Sports Clubs	Yes	No
Social welfare organization.	Yes	No

C. ATTITUDES TOWARDS CHANGE IN GENERAL:

C.1. Changes in the modern world are new and different from changes that occurred at any time in the past:

True

Untrue

Donot know

C.2. The rate of social change in the present time is higher than that of any period of human history:

True

Untrue

Donot know

- C.3. Social changes are caused mainly by changes in economic structures:
Perfectly true
Partially true
Donot know.
- C.4. Social changes are caused mainly by changes in political structures:
Perfectly true
Partially true
Untrue
Do not know.
- C.5. Social changes are caused mainly by changes in the realm of ideas and values.
Perfectly true
Partially true
Untrue
Do not know.
- C.6. The modern times point to an increasing trust in reason:
Perfectly true
Partially true
Untrue
Do not know.
- C.7. The modern times point to an increasing secularization of values:
Perfectly true
Partially true
Untrue

D. ATTITUDES TOWARDS MODERN VALUES (SECULARISM):

D.1. Most of our economic life is a secular activity:

Perfectly true

Partially true

Untrue

Do not know.

D.2. Most of our political life is a secular activity:

Perfectly true

Partially true

Untrue

Do not know.

D.3. Most of our cultural life is a secular activity:

Perfectly true

Partially true

Untrue

Do not know.

D.4. Religion and politics should not be combined:

Yes

No

Cannot say

D.5. Religion and economics should not be combined:

Yes

No

Cannot say.

D.6. Religion and culture should not be combined:

Yes

No

E. ATTITUDES TOWARDS MODERN VALUES (PLURALISTIC SOCIETY):

E.1. Society having more than one religious tradition
should have a secular state:

Agree

Donot agree

Cannot say.

E.2. A plural religious situation asks for inter-
religious dialogue and appreciation more than
polemics and conversion:

Agree

Donot agree

Cannot say.

F. ATTITUDES TOWARDS MODERN VALUES (SCIENTIFIC METHOD):

F.1. Knowledge is obtained through use of reason and
experience:

Agree

Donot agree

Cannot say.

F.2. Knowledge claimed through other means than reason
and experience is not reliable:

Agree

Donot agree

Cannot say.

F.3. The scientific method rests on the assumption that
one's convictions could be wrong in the face of
newly discovered facts:

Agree

Donot agree

Cannot say.

F.4. The scientific method implies that no system of thought can possess the truth valid for all times:

Agree

Donot agree

Cannot say.

G. ATTITUDES TOWARDS MODERN VALUES (OPEN-MINDEDNESS):

G.1. My religion alone is true:

Yes

No

Cannot say.

G.2. All religions are different ways to truth:

Yes

No

Cannot say.

G.3 A considerable content of our religious traditions is a product of historical, political and economic factors:

Yes

No

Cannot say.

G.4. My ideology alone is the greatest approximation to truth:

Yes

No

Cannot say.

G.5. My ideology is one the approximations to truth:

Yes

No

Cannot say.

H. ATTITUDES TOWARDS MODERN VALUES (SEX, MARRIAGE AND FAMILY):

H.1. Privacy in matters of sex is a sign of civilization:

Yes

No

Cannot say.

H.2. Loss of privacy in matters of sex as found in the West is a loss of civilization:

Yes

No

Cannot say.

H.3. Sex education is a part of modern education:

Yes

No

Cannot say.

H.4. Marriage should be brought about through the consent of parents irrespective of the consent of the boy and girl:

Yes

No

Cannot say.

H.5. Marriage should be brought about through the consent of the parents and that of the boy and girl as well:

Yes

No

Cannot say.

H.6. Marriage should be brought about through the consent of the boy and the girl irrespective of the consent of the parents:

Yes

No

Cannot say.

H.7. Marriage is legitimate only under religious laws:

Yes

No

Cannot say.

H.8. Marriage is legitimate under secular laws:

Yes

No

Cannot say.

H.9. Nuclear family is better than Joint Family:

Yes

No

Cannot say.

I. ATTITUDES TOWARDS MODERN VALUES (EMANCIPATION OF WOMEN):

I.1. Women should be as educated as men:

Yes

No

Cannot say.

I.2. Women should have the freedom to choose their
life-partners:

Yes

No

Cannot say.

I.3. Women should have the freedom to participate
in sports:

Yes

No

Cannot say.

I.4. Girls should be allowed to participate in
dramas conducted in the university:

Yes

No

Cannot say.

I.5. Girl students should have opportunity to cultivate
Fine Arts including Music and Dance:

Yes

No

Cannot say.

I.6. Pardah System is a hinderance in the development of the personality of the women:

Yes

No

Cannot say.

I.7. Co-education leads to a better understanding between the two sexes:

Yes

No

Cannot say.

J. ATTITUDES TOWARDS MODERN VALUES (CULTIVATION OF ARTS):

J.1. My religion is neutral to the practice of Art.

Yes

No

Cannot say.

J.2. My religion is against the practice of Art.

Yes

No

Cannot say.

J.3. Music is a soul of a culture.

Agree

Donot agree

Cannot say.

J.4. Sculpture does not promote idolatry.

Agree

Donot agree

Cannot say.

J.5. Projection of sex in the films may be
more realistic than immoral.

Agree

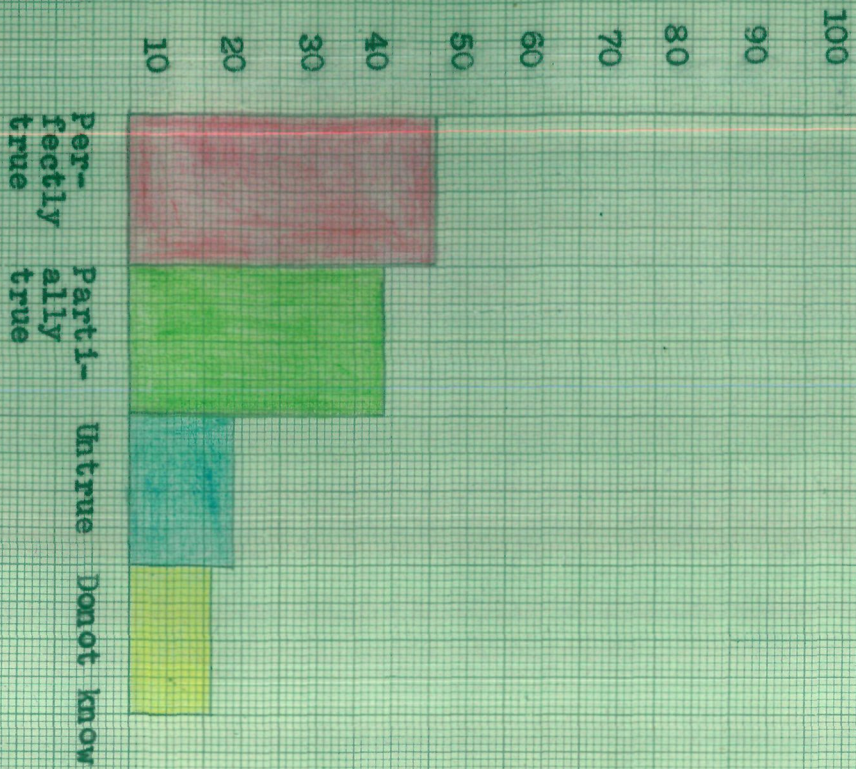
Donot agree

Cannot say.

—

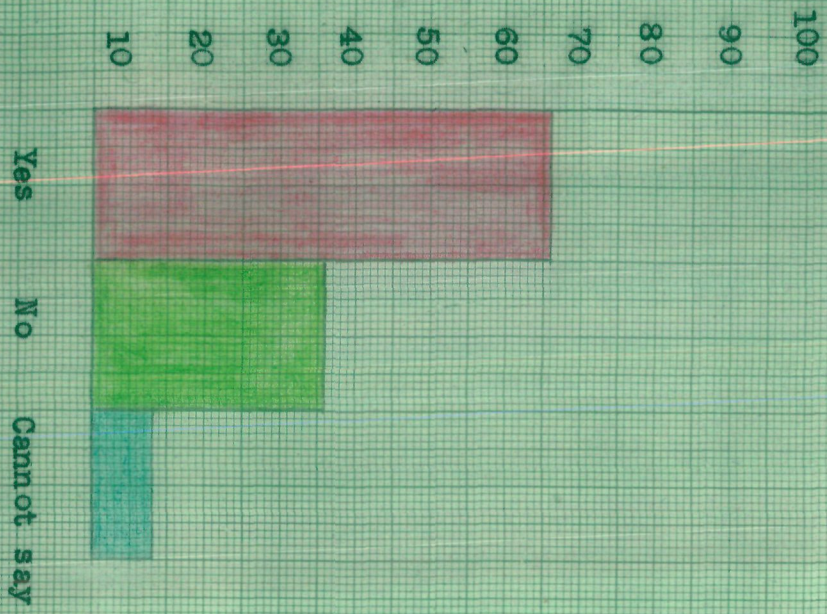
C.7. The modern times point to an increasing secularization of values.

112

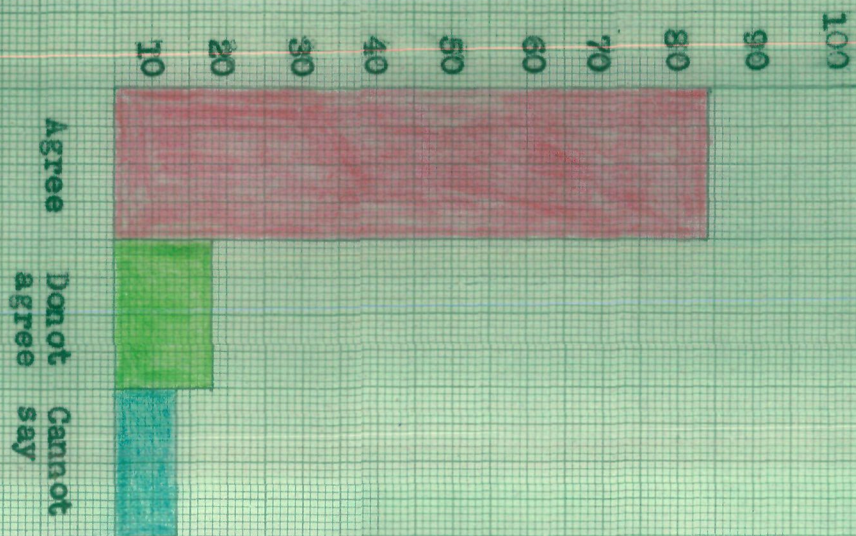


D.4. Religion and Politics should not be combined.

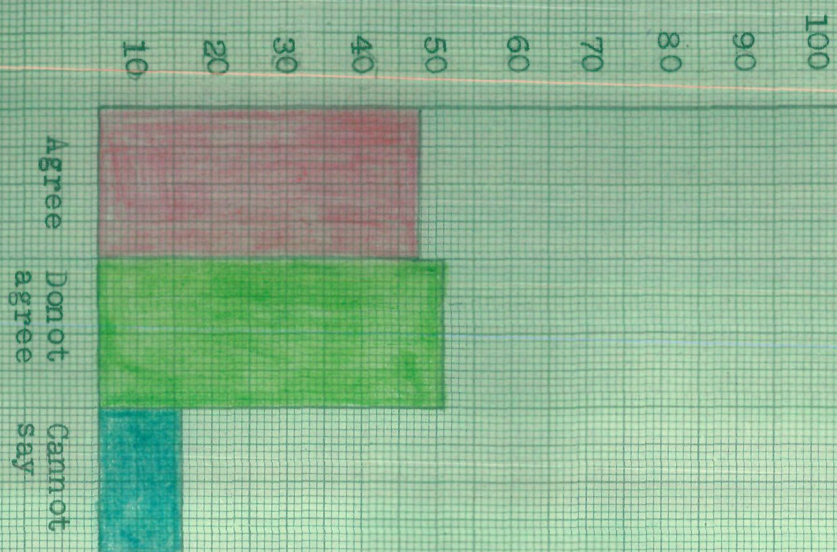
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E.1. Society having more than one religious tradition
should have a secular state.

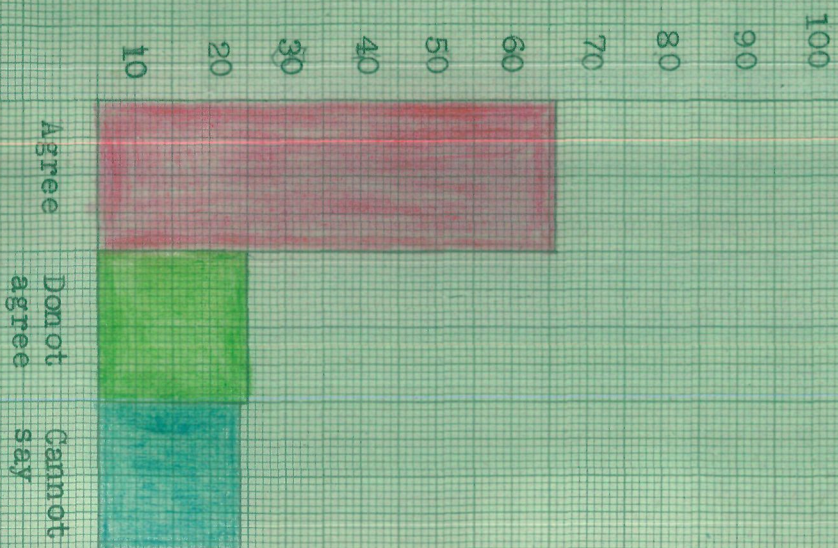


F. 2. Knowledge claimed through other means than reason and experience is not reliable.



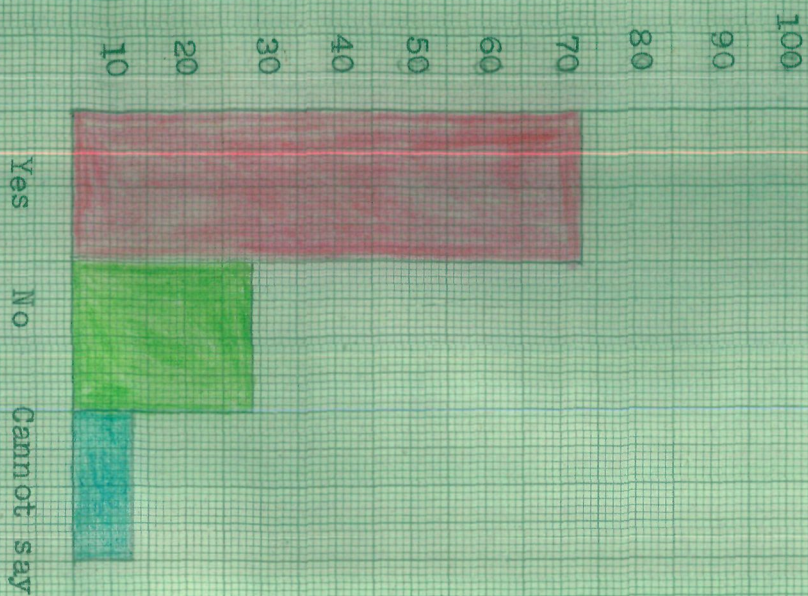
F.4. The scientific method implies that no system of thought can possess the truth valid for all times.

116

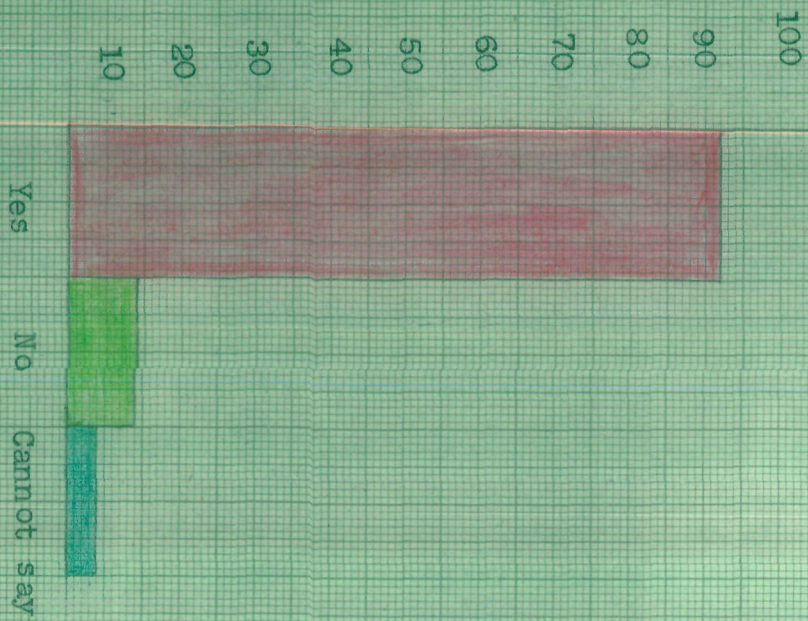


G.2. All religions are different ways to truth.

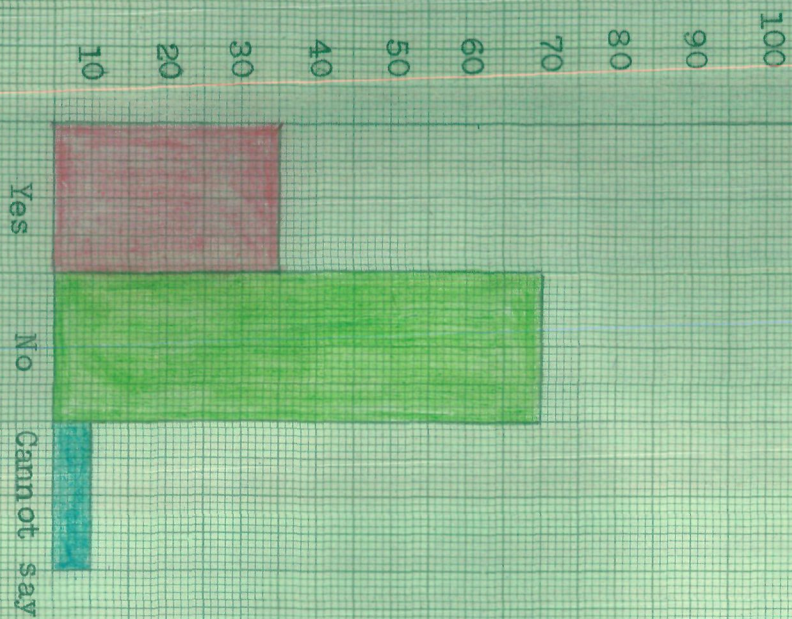
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H.3. Sex education is a part of modern education.

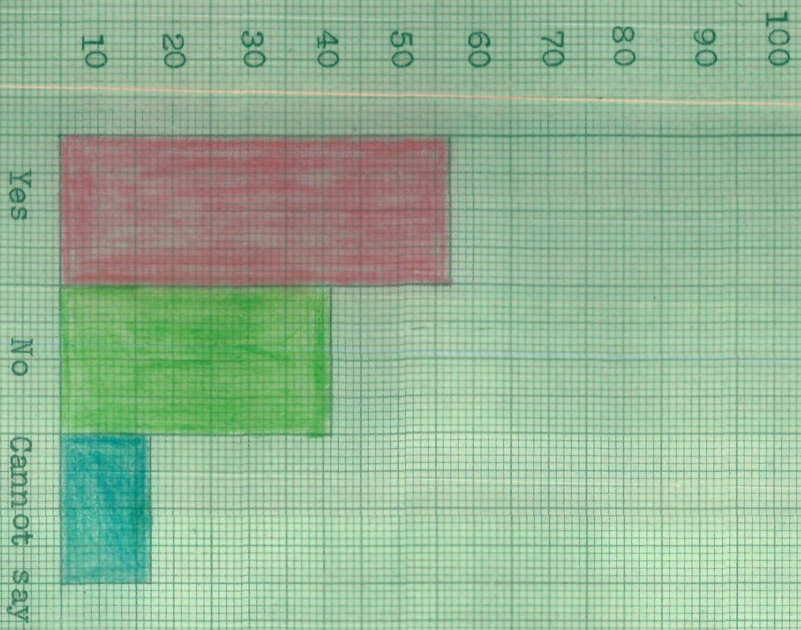


H.4. Marriage should be brought about through the consent of parents irrespective of the consent of the boy and girl.

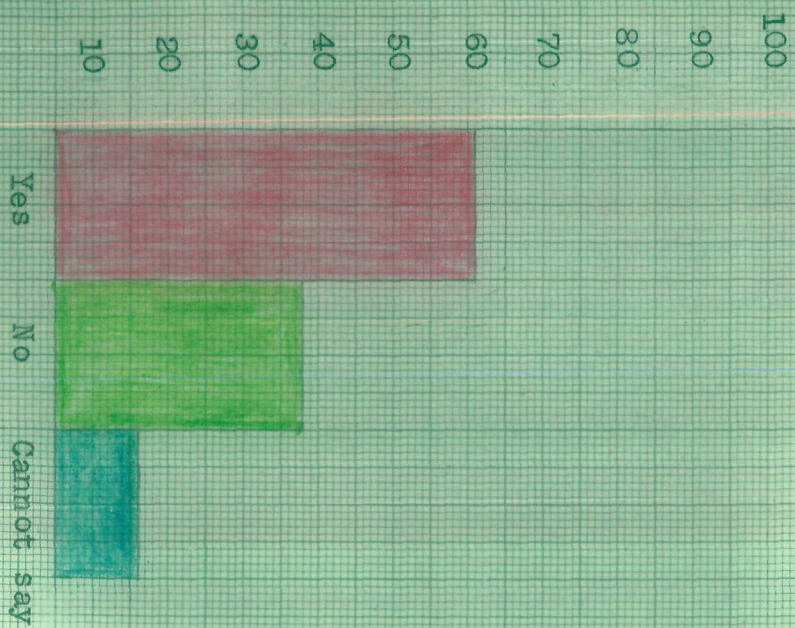


H.8. Marriage is legitimate under secular laws.

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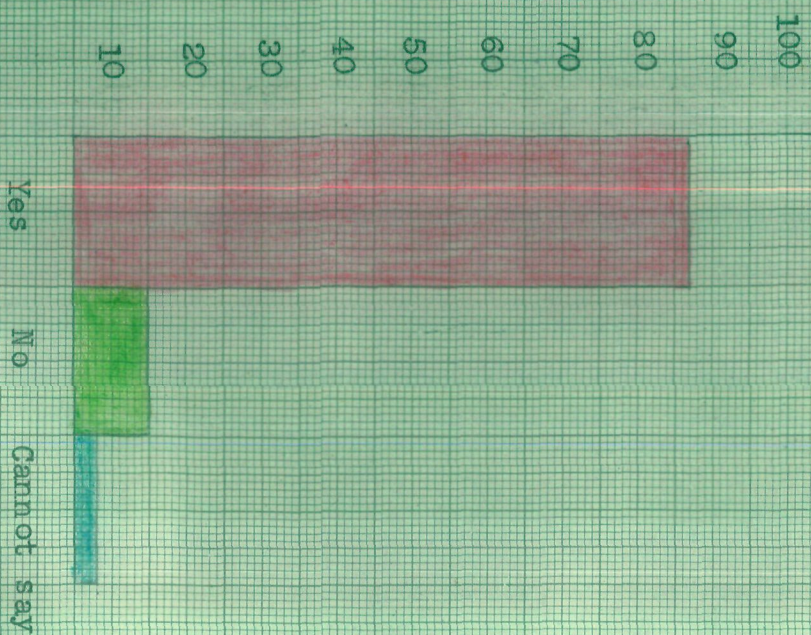


F. 9. Nuclear family is better than Joint Family.



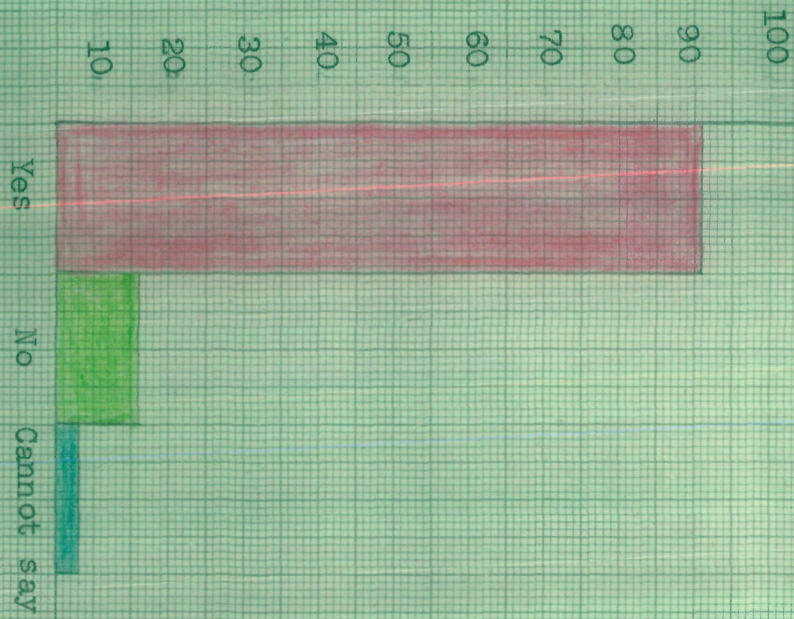
1.2. Women should have the freedom to choose their life-partners.

122



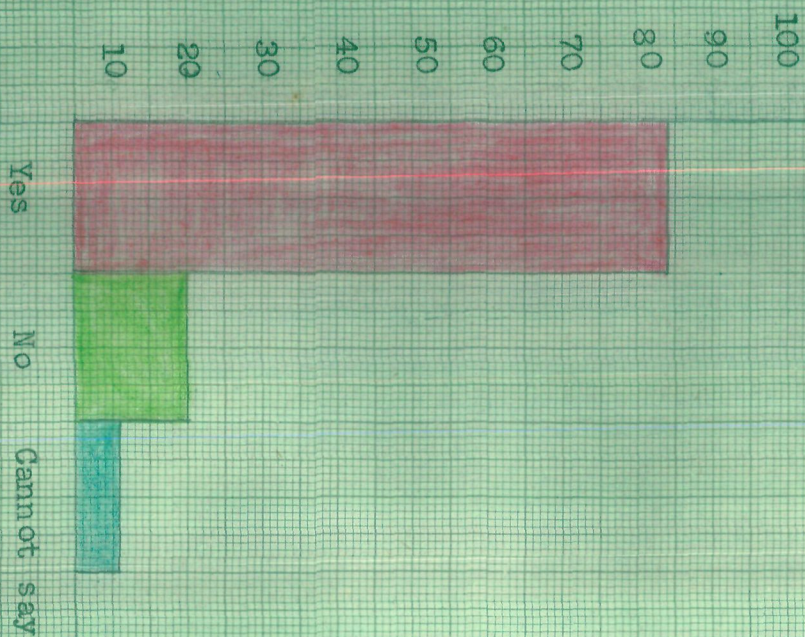
I. 4. Girls should be allowed to participate in dramas conducted in the university.

123



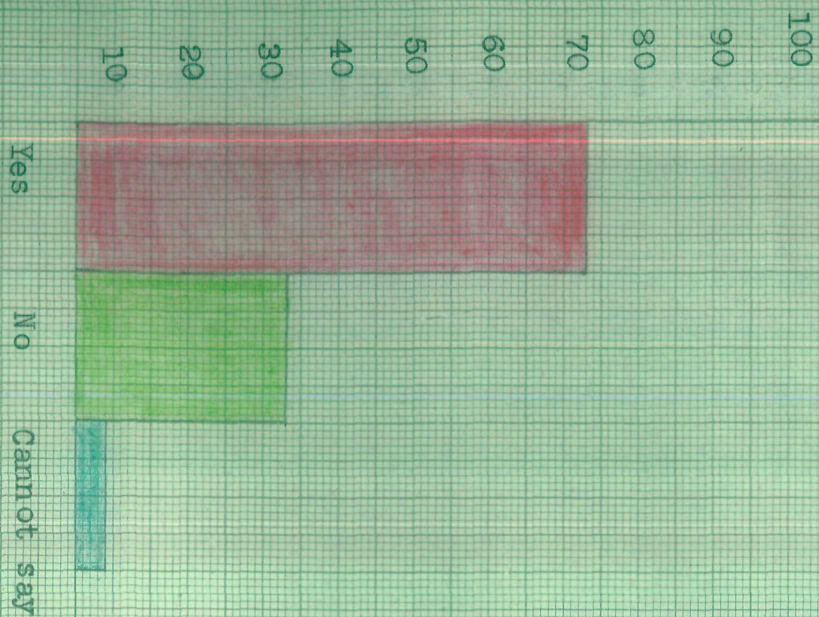
I. 5. Girl students should have the opportunity to cultivate Fine Arts including Music and Dance.

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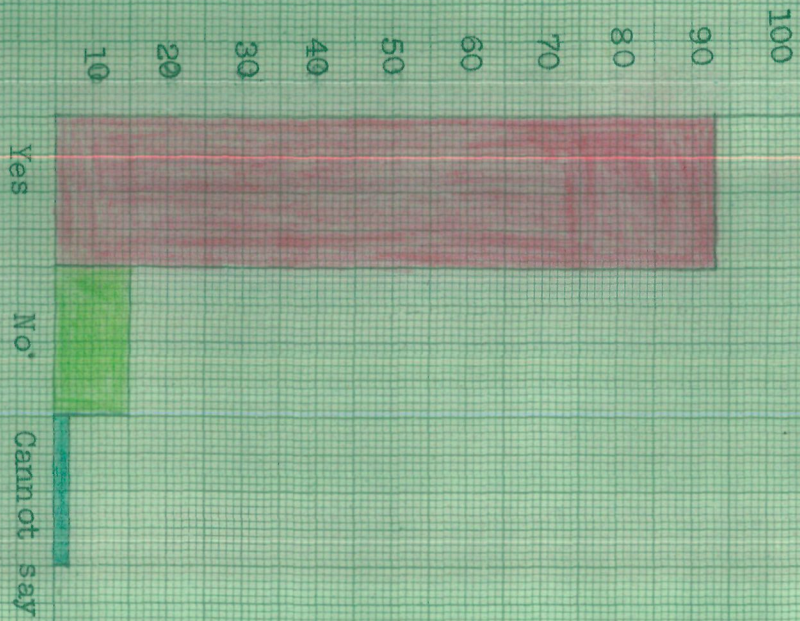


I.6. Pardah System is a hinderance in the development of the personality of women.

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1.7. Co-education leads to a better understanding between the two sexes.



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